



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

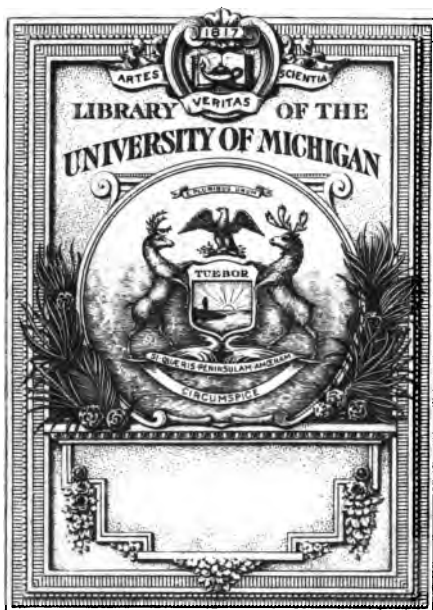
Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>



THE GIFT OF
Tappan Presb. Ass.

132
122
161

**Tappan Presbyterian Association
LIBRARY.**

Presented by **HON. D. BETHUNE DUFFIELD,**
From Library of Rev. Geo. Duffield, D.D.

.....





Technical

of the

of the

of the

VAL. INMILIO

INTRO

Five Books of

Imprimatur

Octob. 24.

1693.

Jo. Cant.

A
COMMENTARY
(842). ON THE 222.145
Five Books of MOSES:
WITH A
DISSERTATION
Concerning the
Author or Writer of the said Books;
AND A
General Argument to each of them.

Kilmer BY
RICHARD Lord Bishop of Bath and Wells.

Vol. II.

L O N D O N,

Printed by J. Heptinstall, for William Rogers,
at the Sun against St. Dunstan's Church, in
Fleetstreet, MDCXCIV.

THE AMERICAN
COURT

OF THE
STATE OF NEW YORK

IN SENATE

REPORT
OF THE

COMMISSIONERS OF THE LAND OFFICE

FOR THE YEAR 1881

ALBANY

WHEAT, HARRIS & COMPANY
PRINTERS
1882

Gift
Tappan Paul, Ken
2-23-1932

(1)

THE
Third Book of *Moses*,
CALLED
LEVITICUS.

A



T H E
General Argument
OF THE
Third Book of *MOSES*,
CALLED
LEVITICUS.

L *EV I* was the third Son of *Jacob*: From him his Posterity had the name of *Levites*: *Aaron*, who, with his Sons, was called to the Priesthood, was from him called a *Levite*, *Exod.* 4. 14. And that Priesthood that was settled in that Family is called *Levitical*, *Heb.* 7. 11. The Law relating to the discharge of the Priest's Office is properly called the *Levitical Law*; and upon that account that Book of *Moses*, which more especially treats of the Holy Rites and Services, in which these Priests were by their Office employed, is very fitly, from the Subject-matter of it, called *Leviticus*.

And this is the main Subject of this very excellent Book, as will more clearly appear afterwards.

And because a great part of the Priest's Office was taken up in attendance upon the Altar, and he was nearly concerned in the Sacrifices and holy Oblations which were presented by the People; and because this Book treats largely of those Sacrifices, and the Rites thereunto belonging, and that in the very beginning of it. I know not how to let the Reader into the Book itself, any better way, than by premising something concerning the Sacrifices themselves which are here treated of. And to that purpose I shall,

First, Consider the matter of these Sacrifices, or what things they were which were required or allowed to be offered at the Altar.

Secondly, I shall consider the several sorts or kinds of these Sacrifices, with the particular Laws annexed unto them; and shall in this matter offer nothing but what the Text of the Law gives me ground for.

Thirdly, I shall in very few words shew how very usefull it is to understand this matter.

I. I shall consider the matter of these Sacrifices, or what things they were which were required or allowed to be offered at the Altar.

And these Oblations being either of living creatures, or of things that were inanimate, I shall,

First, Consider what living Creatures were admitted for Sacrifices, where these Sacrifices were bloody. And they were Five only; *viz.* Out of the Herd, the *Bullock* only; Out of the

of the Book of LEVITICUS. §

the Flock, the *Sheep* and the *Goat*; From among the *Fowls*, the *Turtle-Dove*, and the *less or younger Pigeon*. More than these were not allowed by the Law: For the *Birds* (rendred *Sparrows* in the Marginal reading, *Levit. 14.*) they belong not at all to this matter. For I am speaking here of bloody Sacrifices: For these *Birds*, one of them was not killed, and neither of them had any relation to God's Altar. These living Creatures, admitted for Sacrifices, were such as were *common* and *easy* to be procured: Besides, they were *tame* and *gentle*, very *innocent*, and *usefull* and *harmless*: No ravenous Beasts are admitted, no Birds of prey. What more usefull than a *Bullock*, more profitable than a *Sheep* and *Goat*, more simple and harmless than a *Dove* or *Pigeon*? And if the Observation of *Philo* be true, That the Offerer was to be like his Oblation, there are *innocence* and *industry*, *usefulness* and *simplicity* recommended here to the Worshipper of God.

Secondly, What things were admitted where the Oblation was of things that were inanimate. And such things there were in the Meat-offering, (of which Offering I shall speak more particularly afterwards,) viz. *Fine Flour*, *Oil*, *Frankincense*, *Salt*, and, in one case, *green Ears of Corn*, (*Levit. 2. 1, 14.*) and *Wine & Mith*. 13. 28.

II. The bloody Sacrifices were of four sorts; and they were these: The *Holocausts*, or *whole Burnt-offerings*, the *Sin-offerings*, the *Trespass-offerings*,

offerings, and the *Peace-offerings*. A short account of which, the Reader may take as follows.

The *Holocaust* or *Burnt-offering* deserves to be considered first; For so it is by *Moses* in this Book of *Leviticus*. Besides, it hath been thought to be the most ancient kind of Sacrifice; and certain it is, that it is in itself the most perfect, and comprehensive, and speaks the greatest devotion and generosity (*2 Chron.* 29. 31.) in the Offerer. For this Sacrifice was intirely burnt and consumed, it was all God's; nothing of the Flesh remained to the Priest or to the Offerer, *Levit.* 1. 9, 13. It must be a Male that is offered in this principal Sacrifice, (*Levit.* 1. 3, 10. with *ch.* 22. 19.) And though it were expiatory, (*Levit.* 1. 3.) yet it does not always suppose a particular Sin or Trespas that obliged the Offerer to bring this kind of Sacrifice. But was as freely offered, and very often as voluntary in all respects as any other Offering whatsoever, (*Levit.* 22. 18, 19.) Some of these were offered for private Persons, others for the whole Congregation.

For the *whole Congregation* there were a certain number fixed and stated, and continually offered up year by year. Two were offered up daily, besides the Additionals on every Sabbath, New Moon, and Festival, the number of which (reckoning 365 days in a year) comes to no less than 1243 Head of the Herd and Flock, as may soon be collected from *Numb.* *ch.* 28. and *ch.* 29.

Some

of the Book of LEVITICUS. 7

Some were for *private persons*, and upon particular occasions and emergencies; the number of which cannot therefore be precisely taken, as may be done in those above-named. There were many Occasions which when they happened (and that they frequently did) required an *Holocaust* by the Letter of the Law of *Moses*; and there were many also that were voluntarily offered; and I leave the Reader to collect these Occasions from the Books of *Moses*. For I shou'd be too large, if I should in this place very particularly insist upon all those matters which would fall under this Head. I proceed therefore to

The *Sin-offering*: This supposeth a Sin antecedent, and that of the Congregation or of a private Person. For there are of them also (as hath been observed of the *Holocausts* before) some that were offered up for the Sins of the Congregation, and others for the Sins of private Persons, as appears abundantly from *Leviticus*, ch. 4. But there is another division of *Sin-offerings* which is very much to be heeded: For whereas, generally speaking, the Priest did partake of the *Sin-offering*, (though the Offerer never did) as appears *Levit.* 6. 26, 29. and *ch.* 10. 17. Yet there were some *Sin-offerings* in which the Priest did not partake; *v. g.* when he offered a *Sin-offering* for *himself*, or for the *whole Congregation*, (*Levit.* 4.) Here (as in the whole *Burnt-offering*) all was burnt, and besides that, without the Camp also. We

have a general Rule in this case in the words which follow: *No Sin-offering whereof any of the blood is brought into the tabernacle of the congregation to reconcile withall in the holy place shall be eaten: it shall be burnt in the fire,* Levit. 6. 30. There is still a third division of the Sin-offerings, and it is this; *viz.* That some of them were fixed, and determined; i. e. The Offerer knew what certain Offering he must in that case bring: Some of them were undetermined, and, as occasion was, might admit of more, or less. E. g. Thus the Sin-offering for the Priest was determined; it must be a young Bullock, Levit. 4. 3. The whole Congregation is obliged to the same, v. 14. The Ruler in that case was obliged to offer a Kid of the Goats, and that a Male also, v. 23. One of the common people was obliged to bring a female Kid of the Goats, v. 28. But in other cases, and where the Offerer was poor, He was allowed a cheaper Offering instead of a more costly one; where he was directed to a Lamb or a Kid, (Levit. 5. 6.) yet in case of poverty God would accept of two Turtle-Doves or two young Pigeons, (v. 7.) And when his poverty was very great, God allowed of the tenth part of an Ephah of fine Flour for his Sin-offering, and that without the expence of either Oil or Frankincense mingled with it, (v. 11.) I proceed to the Trespass-offering, strictly so called. We find this Offering different from the Sin-offering in several particulars. For, (1.) The Sin-offering was

of the Book of LEVITICUS. 9

was sometime offered for the whole Congregation, as well as for private Persons; but we find no Trespas offering required for the Congregation. (2.) A Female was allowed for a *Sin-offering*, but a Male was always required in a Trespas offering, strictly so called. [See the Notes on *Levit. 5. 6.*] (3.) The Blood of the *Sin-offering* was to be put upon the Horns; that of the *Trespas-offering* on the sides of the Altar; *Levit. 4. 7.* with *ch. 7. 2.* In this indeed they both agreed that they were not to be offered *voluntarily*, and at pleasure, as *Holocausts* and *Peace-offerings* might. And in this they agreed also, that both the one and the other were most *Holy*, and the remainder of them to be eaten by the Priests only in the Holy place: And in this respect they differed much from the *Holocausts* and *Peace-offerings*; the first whereof had no remainders to be eaten either by Priest or Offerer; the latter might be eaten by Priest and Offerer, or other persons that were legally clean, and that in a *clean place*. There are two sorts of these Trespas-offerings mentioned by the *Jewish* Writers. (1.) There is one which they commonly call *Asham Talai*, i. e. an Offering for a *doubtfull Trespas*. E. g. When a Man was not absolutely sure that he had trespassed, but yet suspected he might be guilty of a Trespas that required an Offering, in such a case of *suspense* he was obliged to this kind of Trespas offering. For this the *Jews* are said to ground themselves upon, *Levit. 5.*

17, 18. This spake a pious care; And *Job* is remembred for his Piety, when he offered up *Holocausts* daily for his Sons in their days of their feasting: For *Job* said, *It may be that my Sons have sinned and cursed God in their hearts,* Job 1. 5. There is another (2.) *Trespass-offering* for a *Trespass* that was certain and known. And under this Head we find the following Severals in the Law of *Moses*. There was one for the *Nazarite*, who was defiled with the dead, *Numb.* 6. 12. Another for the *Leper*, who was to be cleansed, *Lev.* 14. 12. Another for him that had defiled an *Hebrew Bond-woman*, *Lev.* 19. 20, 21. Another for him that was guilty of *Sacrilege*, *Lev.* 5. 16. And one for him that had failed in *Trust*, and defrauded his Neighbour, *Lev.* 6. 2, 3, 4, 5, 6. I shall now proceed to the remaining sort of bloody *Sacrifices*, viz.

The *Peace-offerings*. The two last kind of Offerings, viz. that for *Sin* and *Trespass*, supposed the Offerer obnoxious, and God to be displeased; and they were appointed for *Atonement* and *Reconciliation*. But these Offerings suppose God reconciled to the Offerer, and him to be at peace with God; and in his favour. And as an undeniable proof of that, the Offerer was here admitted to partake of the Altar. For, whereas in the *Holocausts* the Altar consumed all the *Flesh* of the Sacrifice, neither *Priest* nor *People* were allowed to partake: And in the *Sin* and *Trespass-offerings*, though the *Priests* did partake, yet the Offerers had no share allowed

lowed them. In these Peace-offerings the Offerers themselves were admitted to partake of the Sacrifice, and to feast upon it. They did partake of the Lord's Table, and that was a sign of favour and friendship: For eating together was always esteemed so, and was therefore used of old in making Covenants and Agreements: They who partake of the Altar, have fellowship or communion with God, as they are partakers of his Table, *vid.* 1 Cor. 10. 16, 17, 18, 19, 20, 21. There are three several sorts of these Peace-offerings expressly mentioned in this Book of *Leviticus*, (ch. 7. 11, 12, 16.) *viz.* The *Thanksgiving*, the *Vow* and *voluntary* Offering. We must know that all these Offerings had relation to prosperous things; the first of these three to such as were already obtained, and did therefore look backward altogether; the other two looked forward toward some good things in hope or prospect. The *Jewish* Writers observe a difference between the two latter of them in the manner, after which the Offerer obliged himself to one or the other of them. He that made a *Vow*, said thus, or to this effect: *Behold I take upon my self an Holocaust, or, a Peace-offering to be offered.* But the *voluntary* Offerer said, *Behold such a beast is an Holocaust, or a Peace-offering.* The difference is very considerable. For in the first there is an Obligation to a certain kind of Oblation; in the second, the individual Beast or thing to be offered is named.

named. So that in the voluntary Offering, if the Beast, &c. set aside for the Offering should chance to perish before 'twas offered, the Obligation of the Offerer, was in the same moment extinguished. 'Twas otherwise in a Vow: For as the Votary is supposed in some strait or danger when he made his Vow, so the very form of words in which his Vow is conceived obligeth him to make it good. There is this farther difference between these two Offerings, (and the reason of it is manifest) That whatever was vowed, must be perfect in its kind, for nothing else might be sacrificed: But a less perfect Beast was accepted in a voluntary Offerer; and though the thing that was imperfect might not be offered on God's Altar, yet the price of it would be accepted for an holy use. The words of the Law are express: *Neither a Bullock or a Lamb that hath any thing superfluous or lacking in its parts, that mayest thou offer for a free-will Offering; but for a Vow, it shall not be accepted*, Levit. 22. 23. This Observation gives great light to the words of the Prophet, *Cursed be the deceiver which hath in his flock a male, and voweth and sacrificeth unto the Lord a corrupt thing*, Mal. 1. 14. The **VOWING** and **SACRIFICING** a corrupt thing was a breach of two Laws, and most express Prohibitions.

For the *Thanksgiving-offering* 'twas provided (with great reason) that it should be eaten the same day, Levit. 7. 15. This obliged the Offerer

of the Book of LEVITICUS. 13

fer to Charity or Hospitality : For 'tis not supposed he could eat it alone. Under this Head are reckoned the *Nazarite's Offering*, *Numb. 6. 17.* The *Paschal Lamb*, the *Chagigah* or Festival, and additional Offerings, &c.

These Peace-offerings were for the *Congregation*, in which case the remainder belonged to the Priests; or else for private persons. And then the Sacrifice was divided into three parts. First, there was *God's part*, which the *Jews* call *Immurim*, which was burnt upon the Altar, or *God's Table*, of which see *Levit. 3. 2, 3, 4, 5.* Secondly, the *Priest's Portion*, viz. the Breast and Shoulder, *Levit. 7. 31, 32.* Thirdly, the *Offerer's part*, which was the rest of the Flesh, and above three parts of four of the flesh of the whole; which might be eaten any-where in *Jerusalem*, or any *clean* place in the Camp, to which the City answered in after-times, *Levit. 10. 14.* And it might be eaten by any *Israelite*, Man or Woman that were clean. The Peace-offering is not offered of the *Fowls*, but of the Bullock, Sheep or Kid, Male or Female, Small or Great.

And this is a more general account of the bloody Sacrifices, and all the bloody Sacrifices mentioned in the Law of *Moses* are reducible to one of these sorts, or compounded of them, says *Maimon*. [*Præfat. ad Seder Kodashim.*] I proceed to give some short account

Of the *Meat-offering*, which by the *Jews* is called *Minchah*, which consisted of things inanimate

nimate, as was observed before. And such things they were as are of great use to the support of life, viz. *Flour, Oil, Wine, Salt, &c.* I will not enlarge upon this Head. Some of these Meat-offerings were *solitary*; i. e. were offered alone and by themselves, others were offered with bloody Sacrifices as *concomitants*: Some without Wine, others with, viz. the *concomitant* ones. Some were for the whole *Congregation*, viz. the *waved sheaf*, Levit. 23. 11. The *two wave loaves*, Levit. 23. 17. The *shew-bread*, Exod. 25. 11. Some for *private* persons. And under this last Head the *Jews* reckon several. Among which were that for the poor Sinner, who could not bear the price of a bloody Sacrifice, Lev. 5. 11. That for the suspected Woman, Numb. 5. besides the voluntary ones.

III. I shall shew in few words how very usefull it is to understand this matter. And so it is on sundry accounts. For, (1.) We shall by this means the better apprehend the meaning of the Law of *Moses*, and many times better discern the reason of some particular Laws, and see in the whole System and Doctrine of the Sacrifices a greater Congruity, and Harmony, and Consistence than we could do otherwise. And this will render the reading this part of the Law more entertaining to us. (2.) We shall better understand the Christian Doctrine. For here are many things that point at things to come to pass in the days of the *Messias*, and that refer to his Sufferings and

of the Book of LEVITICUS. 15

and Death, and the atonement he made by the Sacrifice of himself. And there are many passages in the New Testament, especially in the Epistle to the *Hebrews*, which will by this means be better understood. I have often thought the Book of *Leviticus* an excellent Comment on the Epistle to the *Hebrews*.

(3.) We may hence be farther convinced of the Divine Perfections. Of God's *purity*, who declares his hatred of Sin, by requiring particular Sacrifices to make atonement, not thinking it fit it should go altogether unpunished. Besides, we may clearly see the *Divine Mercy*; that God would accept any Sacrifice, is a great favour, and a greater still that he requires such as are not costly and rare, and allows of a meaner Offering from the poor and indigent. I will not pursue this matter: Otherwise 'twere easy to give farther instances of the great usefulness of the knowledge of these things.

The nine first Chapters of this Book are generally spent on this Subject. We have an account of the Death of *Nadab* and *Abihu* for offering strange fire, *ch.* 10. Of the Beasts that were clean and unclean for food, *ch.* 11. The Law of Purification after Child-birth, *ch.* 12. And that concerning Leprosie, and cleansing the Leper, *ch.* 13. 14. Of legal Impurities, and the cleansing of them, *ch.* 15. And that of the day of expiation, and the service required thereupon, *ch.* 16. We have also a Law (dispensed with afterwards) requiring the blood of Beasts slain

16 . *The General Argument, &c.*

slain for food in the Wilderness, to be brought to the Tabernacle; And another forbidding the Eating of blood, &c. *ch. 17.* And then follows the Law concerning unlawfull Marriages, *ch. 18.* Many other Laws are repeated, *ch. 19.* And wicked Practices forbid and denounced against, *ch. 20.* We have also an account of the Mourning of the Priests, of their Marriages, and the blemishes which hinder them from ministring in their Office, *ch. 21.* Which is very instructive to those of the Clergy, and may well awaken them to take the utmost care to be holy and exemplary, and to shun what is a fault, or hath any appearance of Evil. Then follow Laws concerning Sacrifices and solemn and appointed Festivals, and many other particular Statutes and Precepts, *ch. 22. 23, 24, 25.* And after these things the Blessings of Obedience, and Mischiefs of Disobedience, are most pathetically laid before the *Israelites*, *ch. 26.* And the Book ends with a Chapter concerning *Vows*, and *devoted* things, and such as were set a-part to an *holy* use.

Here is enough in this Book to invite and engage, and highly entertain all those Men who are inquisitive into Theological Truths, and especially those which relate to the Priesthood of *Christ*, to his Death, and his Intercession at God's right hand. Here is a Book fraught with variety of excellent Precepts, and that is full of Symbols and Representations of better things to come.

NOTES

NOTES

ON THE

Book of *LEVITICUS*.

CHAP. I.

The ARGUMENT.

Of the Holocaust, or whole Burnt-offering of the Herd. Of that of the Flock, viz. the Sheep or Goats. Of that of the Fowls, viz. of Turtle-doves or young Pigeons.

1. **A**ND the LORD called unto Moses, and spake unto him out of the tabernacle of the congregation, saying,

thereon, and the Glory of the Lord filled it, *Exod. 40. 35.*

2. *Speak unto the children of Israel, and say unto them, If any man of you bring an offering unto the LORD, ye shall bring your offering of the cattle, even of the herd, and of the flock.*

1. **O**UT of the tabernacle: Which Moses was not able to enter into, because the Cloud abode thereon, *Exod. 40. 35.*

2. *An Offering: Or, Gift, according to the Greek, which rendering of theirs is confirmed, Mark 7. 11. Matth. 5. 23.*

B *ch. 8. 4.*

ch. 8. 4. The Hebrew word comes from a word that signifies *To draw near*. *Ye shall bring*, &c. i. e. When you bring an Offering of the Cattel, it shall be either of the Herd, or of the Flock.

3. If his offering be a burnt-sacrifice of the herd, let him offer a male without blemish: he shall offer it of his own voluntary will, at the door of the tabernacle of the congregation before the LORD.

3. *Burnt-sacrifice*: The Hebrew word implies *Accept*. It was a Sacrifice that was intirely consumed, and wholly given to God. Neither the Priest, nor Offerer, had any share of it, 1 Sam. 7. 9. and v. 9. of this Chapter. It is the principal Sacrifice, and is first mentioned first, as being that which speaks the good Will of the Offerer, 2 Chron. 29. 31. and best represents the intire and unreserved Devotion of the Worshippers of God, Rom. 12. 1. *A male*: Of the most perfect kind: This is required where the Burnt-offering is of the Cattel, but not when of Fowl. *Without blemish*: See Exod. 12. 5. *Of his own voluntary will*: Or, *For his own acceptation*, i. e. That he may be favourably accepted by God, v. 4. It is however very certain, That a whole Burnt-offering was a Sacrifice which a private person might offer of his voluntary Will, whereas a Sin and Trespas offering could not be offered voluntarily, but then only when they were commanded by the Law of Moses. [See the General Argument of this Book.] *Before the LORD*: i. e. Before that place where God more especially presentiated himself. The Head of the Bullock (the Jews tell us) was directed, as well as the Face of the Offerer, toward the Holy of Holies, where God did still more especially dwell, Vid. Ch. 3. 1, 2. ch. 4. 4, 6.

4. And he shall put his hand upon the head of the burnt-offering: and it shall be accepted for him to make atonement for him.

4. *Put his hand*: See the Notes on Exod. 29. 10. *Atonement*: Or, *Reconciliation*.

5. And he shall kill the bullock before the LORD: and the priests Aaron's sons shall bring the

5. *He shall kill*: The Priest was not obliged to do it, as the Jews with good reason

blood, and sprinkle the blood round reason teach. By the about upon the altar, that is by the door: Exod. 40. 29. door of the tabernacle of the congregation.

6. And he shall slay the burnt-offering, and cut it in-
to his pieces.

7. And the sons of Aaron the
priest shall put fire upon the altar,
and lay the wood in order upon the
fire.

7. And the sons of
Aaron the priest, I
shall here consider
the Offices that were
peculiar to the Priests,

and lay them before the Reader at once. And that the rather, because this matter is too commonly misunderstood. They were not obliged to kill the Beast, v. 5. And though they decided Controversies, and sometimes expounded the Law, yet were not these things peculiarly the Office and Function of Priests. Generally speaking, their Office and Holy Functions consisted in two things: [I.] In blessing the People, Numb. 6. 23. [II.] In ministering in Holy Things, and performing Divine Offices. *Them the Lord thy God hath chosen to minister unto him, and to bless in the Name of the Lord,* Deut. 21. 5. And elsewhere Aaron is said to be separated that he should sanctifie the most holy things, he and his sons for ever, to burn incense before the Lord, to minister unto him, and to bless in his name, 1 Chron. 23. 16. A Priest is, strictly speaking, the Peoples Advocate with God: And the Ministry required of the Priests, the Sons of Aaron, was various, viz. It generally related either to the Altar of Incense within the Veil, where they were obliged to offer up Incense, Numb. 18. 7. or the Altar of Burnt-offering without. And as to the latter, they were obliged to sprinkle the Blood (Levit. 1. 5. and ch. 4. 6.) To put Incense and Wood on the Altar (Levit. 1. 11. Numb. 18. 3, 7.) To burn the parts (Lev. 1. 8.) To remove the Ashes (Lev. 6. 10, 11.) And to offer the Memorial of the Meat-offering (Lev. 2. 2. ch. 6. 15.) 'Twas their work also to light the Lamps (Numb. 8. 2.) To blow the Trumpets (Numb. 10. 8.) and to judge of the Leprosie (Lev. 13.) Put fire: I shall order and dispose the Fire which was never quite extinguished, ch. 6. 12, 13.

8. *And the priests Aaron's sons shall lay the parts, the head, and the fat, in order upon the wood that is on the fire which is upon the altar.*

one. The reason of which seems to be this, That this Burnt-offering being of the Herd, required greater help than those which follow, which were of the Flocks or Fowls.

8. *The priests:* In the following Burnt-offerings this work is laid upon the Priest; here seems to be required more than

9. *But his inwards and his legs shall be wash in water: and the priest shall burn all on the altar, to be a burnt-sacrifice, an offering made by fire, of a sweet savour unto the LORD.*

9. *A sweet savour:* i. e. Acceptable to God, as the Testimony of the sincere Devotion of the Offerer.

10. *And if his offering be of the flocks, namely of the sheep, or of the goats, for a burnt-sacrifice; he shall bring it a male without blemish.*

11. *And he shall kill it on the side of the altar northward before the LORD: and the priests Aaron's sons shall sprinkle his blood round about upon the altar.*

12. *And he shall cut it into his pieces, with his head, and his fat: and the priests shall lay them in order on the wood that is on the fire which is upon the altar.*

12. *Priest:* See the Notes on v. 8.

13. *But he shall wash the inwards and the legs with water: and the priest shall bring it all, and burn it upon the altar: it is a burnt-sacrifice, an offering made by fire, of a sweet savour unto the LORD.*

14. *And if the burnt-sacrifice for his offering to the LORD be of fowls, then he shall bring his offering of turtle-doves, or of young pigeons.*

15. *And*

Book of LEVITICUS.

21

15. And the priest shall bring it unto the altar, and wring off his head, and burn it on the altar: and the blood thereof shall be wrung out at the side of the altar.

15. Wring off his head: Or, Pinch off the head with the nail.

16. And he shall pluck away his crop with his feathers, and cast it beside the altar on the east-part, by the place of the ashes.

16. His feathers: Or, The skin thereof, viz. Which was laid up in the Crop, and and that Senie the

Chaldee follows. On the east-part: That part which was most remote from the Holy Place, which required the greatest Purity. Place of the Ashes: The place appointed for the receiving of the Ashes. See ch. 6. 10, 11.

17. And he shall cleave it, with the wings thereof, but shall not divide it asunder: and the priest shall burn it upon the altar, upon the wood that is upon the fire: it is a burnt-sacrifice, an offering made by fire, of a sweet savour unto the LORD.

17. Of a sweet savour: Though of a mean value, yet was it acceptable to God, as much as were the more costly Sacrifices of the Rich, 2 Cor. 8, 12, Luk. 21. 3.

CHAP. II.

THE ARGUMENT.

Of the Meat-offering of fine Flour. The remnant of it assigned to the Priest. Of several ways of preparing the Meat-offering, viz. baking it in an Oven or Pan, & frying it. Leaven and Honey in these Meat-offerings prohibited, but Salt required. Of the First-fruits.

AND when any will offer a meat-offering unto the LORD, his offering shall be of

1. A Meat-offering: The Hebrew word signifies a Gift, B 3 or

fine flower: and he shall pour oil or Present, whether upon it, and put frankincense there- it be presented to God, or to Men, on. *Judg. 3. 15, 16. 1 Sam.*

8. 2. Here it is considered as an Offering made to God of that which was inanimate. There were several kinds of them both publick and private. And some there were which were offered alone, and by themselves. Others which were to attend upon other Oblations, *Num. 15. 4, 6.* The first sort are spoken of here. This Offering was Expiatory, *1 Sam. 3. 14. and ch. 26. 19.* and being a figure of Christs Oblation (*Eph. 5. 2.*) was thereupon to scale, *Rom. 40. 6. Heb. 10. 5.* as it is thought to be expressly foretold *Isa. 9. 27.*

2. And he shall bring it to Aaron's sons the priests: and he shall take thereout his handfull of the flour thereof, and of the oil thereof, with all the frankincense thereof, and the priest shall burn the memorial of it upon the altar, to be an offering made by fire, of a sweet savour unto the LORD.

ring, it being taken in place of the whole that was due, *Num. 5. 26.* (II.) With respect to the Offerer, as a Memorial or Testimony of his acceptance with God, *Exod. 26. 16. Ps. 20. 4.* (III.) With respect to God to whom the Oblation was made, This being an act of Worship, and Acknowledgment of his Sovereignty and Divine Perfections, *Lev. 24. 7.* which is sometimes expressed by Remembering, *Eccles. 12. 1. 1 Chron. 16. 4.* and the Title of *Ps. 38.*

5. And the remnant of the meat-offering shall be Aaron's and his sons: it is a thing most holy of the offerings of the LORD made by fire.

3. The remnant: *Eccles. 7. 31.* Most holy: Those Oblations were Most Holy which were either intirely offered up to God as

the Burnt-offering, or Holocaust, was, or else where the remaining part was to be eaten, only by Aaron and his Sons, who were separated to the Priesthood, *Exod. 29, 31.* and they also were obliged to eat this remaining part in the holy place (*Levit. 24, 9.*) i. e. in the Court of the Tabernacle, beside the Altar, *Levit. 10, 11.* Such were the Meat-offering, the Sin-offering, and the Trespass-offering, *Num. 18, 9.* The Peace-offering was not called *Most Holy*, for though the Altar had one share of that Sacrifice, and the Priest another; yet the far greater part of it was allowed to the Offerers. And for the place of eating it, it was not confined to the Sanctuary: The Priests might eat their share in any clean place, *Levit. 10, 14.* And the Offerers, and those who eat of their share, are warned only that they be clean, and that the Flesh of the Sacrifice be preserved clean also, *Lev. 7, 19.* But the Most Holy Sacrifices were not to be eaten by any but by the Priests only: And those Priests, who upon the return from the Captivity of *Babylon* could not make out their Pedigree, and consequently did not claim to the Priesthood, were not permitted to eat of these most Holy Things, *Isa. 2, 63.*

4. And if thou bring an oblation of a meat-offering baken in the oven, it shall be unleavened cakes of fine flour mingled with oil, or unleavened wafers anointed with oil. *Lev. 2, 4-5. 1 Chron. 23, 29, 30. Exod. 29, 22.*

5. And if thy oblation be a meat-offering baken in a pan, it shall be of fine flour unleavened, mingled with oil. *Lev. 2, 5. 1 Chron. 23, 29, 30. Exod. 29, 22.*

6. Thou shalt part it in pieces, and pour oil thereon: it is a meat-offering.

7. And if thy oblation be a meat-offering baken in the frying-pan, it shall be made of fine flour with oil.

8. And thou shalt bring the meat-offering, that is of these things, unto the LORD: and when it is presented unto the priest, he shall bring it unto the altar.

9. And the priest shall take from the meat-offering a memorial thereof, and shall burn it upon the altar: it is an offering made by fire of a sweet savour unto the LORD.

9. A memorial: V. 2. Offering: Ex. 29. 18.

10. And that which is left of the meat-offering, shall be Aaron's and his sons: it is a thing most holy, of the offerings of the LORD made by fire.

11. No meat-offering, which ye shall bring unto the LORD, shall be made with leaven: for ye shall burn no leaven, nor any honey, in any offering of the LORD made by fire.

11. With leaven; This is to be understood of these Meat-offerings, part whereof was offered on the Altar, and the remaining part was eaten by the Priests.

Levit. 7. 13. and 23. 17. And this Prohibition possibly might be for the perpetuating the Memory of their Deliverance out of Egypt; as also to mind the Priest of putting away the Leaven of Malice and Wickedness, 1 Cor. 5. 8. Nor any honey: This is forbidden, because it was practised by the Idolaters, says Maimon. [More Nevoch. p. 111. c. 46.]

12. As for the oblation of the first-fruits, ye shall offer them unto the LORD: but they shall not be a sweet savour.

12. Be burnt: Heb. ascend.

burnt on the altar for

13. And every oblation of thy meat-offering shalt thou season with salt; neither shalt thou suffer the salt of the covenant of thy God to be lacking from thy meat-offering: with all thine offerings thou shalt offer salt.

13. Shalt thou season with salt: Mark 9. 49. This was commanded the Jews, because not practised by the Idolaters, says Maimon. Salt gives a savour; and being

also a preservative from Corruption, is commanded here in the Meat-offering. The salt of the Covenant: i.e. The Salt which they were by this Covenant or Law obliged to offer up in every Oblation. Salt may also be esteemed a sign of the

*Book of LEVITICUS.

23

the perpetuity and inviolableness of the Covenant on God's part, *vid.* Numb. 18, 19; 2 Chron. 13, 5.

14. And if thou offer a meat-offering of thy first-fruits unto the LORD, thou shalt offer for thy meat-offering of thy first-fruits, green ears of corn dried by the fire, even corn beaten out of full ears.

Offering of First-fruits, not any-where enjoined in the Law.

14. And if thou offer a meat-offering, &c. This is meant of the Sheaf of First-fruits, mentioned *Levit.* 23, 10. Or else of any other Free-will offering.

15. And thou shalt put oil upon it, and lay frankincense thereon: it is a meat-offering.

16. And the priest shall burn the memorial of it, part of the beaten corn thereof, and part of the oil thereof, with all the frankincense thereof: it is an offering made by fire unto the LORD.

16. Burn the memorial: See verse 2.

C H A P. III.

The ARGUMENT.

Of the Peace-offering of the Herd, and of the Flock, whether Lamb or Goat. The Israelites are forbidden to eat Fat or Blood.

AND if his oblation be a sacrifice of peace-offering, if he offer it of the herd, whether it be a male, or female; he shall offer it without blemish before the LORD.

1. A Sacrifice of peace-offering: Peace among the Hebrews signifies Prosperity; and with respect thereunto, this Sacrifice is called a Peace-offering, it

having a respect unto the Mercies of God to Men. They were of three sorts: (1.) Sacrifices of Praise and Thanksgiving for Mercies already received, *Levit.* 7, 12; *Psal.* 116,

16, 17.

16, 17. 2 Chron. 29. 31. ch. 33. 16. Or else with respect to Mercies hoped for, they were (2.) Vows, *Exod. 7. 14. Jon. 1. 16. Levit. 7. 16.* Or else (3.) A voluntary or free-will Offering, which was offered without the antecedent obligation of a Vow, *Levit. 7. 16.* In these Sacrifices the Offerer, as well as the Priest, did partake of the Altar, *Levit. 7. 14. Dent. 27. 7. 1 Sam. 11. 15. and ch. 1. 4.* (Upon which account some have thought them to be called Peace-offerings.) But then it was provided, that none that were *unclean* should eat thereof, (*Levit. 7. 19, 20.*) And it was required, that the Priest's portion should be eaten in a clean place, *Levit. 10. 14. with ch. 7. 34.* Or female: Which was not admitted in the whole burnt-offering, *Levit. 1. 3, 10.*

2. And he shall lay his hand upon the head of his offering, and kill it at the door of the tabernacle of the congregation: and Aaron's sons the priests shall sprinkle the blood upon the altar round about.

2. At the door of the Tabernacle: i. e. At the Entrance, or East-end, which was a place *holy*. See *Levit. 7. 30.*

3. And he shall offer of the sacrifice of the peace-offering, and of the fat: Or, the fat: Or, the fat of the peace-offering, and of the fat, *Exod. 29. 22.* the fat that covereth the inwards, and all the fat that is upon the inwards.

4. And the two kidneys; and the fat that is on them, which is by the flanks, and the caul above the liver, with the kidneys; it shall he take away.

4. Caul above the liver, with the kidneys: Or, Midriff over the liver, and over the kidneys.

5. And Aaron's sons shall burn it on the altar upon the burnt-sacrifice, which is upon the wood that is on the fire: it is an offering made by fire of a sweet savour unto the LORD.

6. And if his offering for a sacrifice of peace-offering unto the LORD, be of the flock, male, or female; he shall offer it without blemish.

8. If he offer a lamb for his offering, then shall he offer it before the LORD.

9. And he shall lay his hand upon the head of his offering, and kill it before the tabernacle of the congregation: and the sons of Aaron shall sprinkle the blood thereof round upon the altar.

10. And he shall offer of the sacrifice of the peace-offering, as offering made by fire unto the LORD: the fat thereof and the whole ramp, it shall he take off hard by the back-bone: and the fat that covereth the inwards, and all the fat that is upon the inwards.

11. And the priest shall consume it upon the altar.

12. And the two kidneys, and the fat that is upon them, which is by the flanks, and the caul above the liver, with the kidneys, it shall be taken away.

13. And the priest shall burn it upon the altar: it is the food of the offering made by fire unto the LORD.

14. And if his offering be a goat, then he shall offer it before the LORD.

15. And he shall lay his hand upon the head of it, and kill it before the tabernacle of the congregation: and the sons of Aaron shall sprinkle the blood thereof upon the altar round about.

16. And he shall offer thereof his offering, even an offering made by fire unto the LORD: the fat that covereth the inwards, and all the fat that is upon the inwards.

17. And the two kidneys, and the fat that is upon them, which is by the flanks, and the caul above the liver, with the kidneys, it shall be taken away.

18. And

9. The whole ramp: This peculiarly belongs to this kind of Peace-offering, the Ramp of Sheep in those Eastern Countries being fat and very large. The food: Holy Bread: i.e. the part which was to be consumed upon the Altar.

13. Before the Tabernacle: See v. 2.

16. And

16. And the priest shall burn them upon the altar, it is the food of the offering made by fire for a sweet savour. All the fat is the LORD's.

upon the Altar, does thereupon of right appertain to that service; ch. 7. 25.

17. It shall be a perpetual statute for your generations throughout all your dwellings, that ye eat neither fat nor blood.

that fat which is mingled with the body of the flesh, which they were allowed to eat; And it is especially meant of the best of those beasts which were used in Sacrifice, (ch. 7. 25.) even then when they were not killed as Sacrifices, which seems to be implied in those words, *Throughout all your dwellings*. And fat signifying the best of a thing in Scripture phrase, (Psal. 81. 16.) they were put in mind to offer the best of what they had unto God. *Blood*: Gen. 9. 4. ch. 7. 26. and 17. 14. It being the life of the beast, and that which made atonement for their Souls, (v. 11.) and was to be offered up. See the Notes on Gen. 9. 4.

16. All the fat is the LORD's: i. e. All the fat mentioned in the Law of Sacrifices, and commanded to be offered upon the Altar, does thereupon of right appertain to that service; ch. 7. 25.

17. That ye eat neither fat: This is to be understood of that fat which is the Lord's, (v. 16.) and not of

CHAP. IV.

The ARGUMENT.

Of a Sin through Ignorance, and the Sin-offering in that case. Of the Sin-offering of the High-priest. Of that of the whole Congregation. Of that of the Ruler, and that of a private Person.

1. **A**ND the LORD spake unto Moses, saying,

2. Speak

Book of LEVITICUS.

29

1. Speak unto the children of Israel, saying, If a soul shall sin through ignorance against any of the commandments of the LORD (concerning things which ought not to be done) and shall do against any of them :

2. A soul: i.e. A person. Through ignorance: Unadvisedly, through surreption and surprize: He that sinned presumptuously was liable to be cut off, *Numb. 15. 30, 31.*

3. If the priest that is anointed, do sin according to the sin of the people: then let him bring for his sin which he hath sinned, a young bullock without blemish; unto the LORD for a sin-offering.

3. That is anointed: i.e. The High-priest, *Exod. 29. 29. Levit. 21. 10.* And such High-priests were not exempted from the Errors and

infirmities which other Men were liable to, *Heb. 5. 2.* We have a better High-priest, *Heb. 7. 26, 27, 28.* According to the sin of the people: i.e. He sinning like one of the Common people. Or else, causing the People to sin, as the *Purser* understands it. The High-priest being a publick person, might, by his Sin and evil Example, involve the People in guilt and misery, *Levit. 10. 6. 1 Sam. 2. 17, 24. 1 Chron. 21. 3, 17.*

4. And he shall bring the bullock unto the door of the tabernacle of the congregation, before the LORD; and shall lay his hand upon the bullock's head, and kill the bullock before the LORD.

4. Lay his hand: *Levit. 1. 4.*

5. And the priest that is anointed, shall take of the bullock's blood, and bring it to the tabernacle of the congregation.

6. And the priest shall dip his finger in the blood, and sprinkle of the blood seven times before the LORD, before the veil of the sanctuary.

6. Before the veil of the sanctuary: That Veil which divided between the Holy, and the Holy of Holies, *Exod. 26. 33.*

The Holy of Holies was a Type of Heaven; (*Heb. 9. 24.*) whither

whither our Jesus is entered, and by his Blood made way for our entering in also, Heb. 10. 19, 20.

7. And the priest shall put some of the blood upon the horns of the altar of sweet incense before the LORD, which is in the tabernacle of the congregation; and shall pour all the blood of the bullock at the bottom of the altar of the burnt-offering, which is at the door of the tabernacle of the congregation.

mind that our Prayers are accepted upon the account of Christ's blood. All the blood: i. e. All that remains, ch. 5. 9.

8. And he shall take off from it all the fat of the bullock for the sin-offering; the fat that covereth the inwards, and all the fat that is upon the inwards.

9. And the two kidneys, and the fat that is upon them which is by the flanks, and the caul above the liver, with the kidneys, it shall he take away;

10. As it was taken off from the bullock of the sacrifice of peace-offerings: and the priest shall burn them upon the altar of the burnt-offering.

11. And the skin of the bullock, and all his flesh, with his head, and with his legs, and his inwards, and his dung,

12. Even the whole bullock shall he carry forth without the camp, unto a clean place, where the ashes are poured out, and burn him on the wood with fire: where the ashes are poured out, shall he be burnt.

mon, [H. Maashe Korban, c. 10.] which is confirmed from Heb. 13. 11, 12. These kind of Sacrifices being Eminent Types

7. Of the Altar of sweet incense, Exod. 37. 25. To purge it from the uncleanness of the Sinner was this done, Levit. 16. 19. This Incense was a Symbol or Type of Prayer, (see the Notes on Exod. 30. 7.) and this Rite puts us in

11. And the skin: Exod. 29. 14. Num. 19. 5.

12. Without the camp: Heb. To without the camp: That is, without the Camp of the People, to which the City of Jerusalem answered in after-times, says Ma-

Book of LEVITICUS.

31

Types of the Death of Christ. Where the ashes are poured out: Heb. At the pouring out of the ashes.

12. And if the whole congregation of Israel sin through ignorance, and the thing be hid from the eyes of the assembly, and they have done somewhat against any of the commandments of the LORD, concerning things which should not be done, and are guilty:

13. The whole congregation, &c. Which might easily be through the Error and Misguidance of their Elders, the Church of the Jews not being infallible. And the thing, &c. Ch. 2, 3, 4.

14. When the sin which they have sinned against it, is known, then the congregation shall offer a young bullock for the sin, and bring him before the tabernacle of the congregation.

15. And the elders of the congregation shall lay their hands upon the head of the bullock before the LORD: and the bullock shall be killed before the LORD.

15. The Elders: Some of them at least, who were the Guides and Representatives of the People, Exod. 3. 16. 24. 1.

16. And the priest that is anointed, shall bring of the bullock's blood to the tabernacle of the congregation.

17. And the priest shall dip his finger in some of the blood, and sprinkle it seven times before the LORD, even before the veil.

17. Veil: V. 6.

18. And he shall put some of the blood upon the horns of the altar, which is before the LORD, that is in the tabernacle of the congregation, and shall pour out all the blood at the bottom of the altar of the burnt-offering, which is at the door of the tabernacle of the congregation.

19. And he shall take all his fat from him, and burn it upon the altar.

20. And

20. And he shall do with the bullock as he did with the bullock for a sin-offering, so shall he do with this: and the priest shall make an atonement for them, and it shall be forgiven them.

21. And he shall carry forth the bullock without the camp, and burn him as he burned the first bullock: it is a sin-offering for the congregation.

22. When a ruler hath sinned, and done somewhat through ignorance against any of the commandments of the LORD his God, concerning things which should not be done, and is guilty;

22. A Ruler: Any one in Eminence and Authority over the People, as the Hebrew word imports.

23. Or if his sin, wherein he hath sinned, come to his knowledge: he shall bring his offering, a kid of the goats, a male without blemish.

24. And he shall lay his hand upon the head of the goat, and kill it in the place where they kill the burnt-offering before the LORD: it is a sin-offering.

24. It is a sin-offering: And because it is so, it is to be killed in the place where they killed the burnt-offering, ch. 6.

25.

25. And the priest shall take of the blood of the sin-offering with his finger, and put it upon the horns of the altar of burnt-offering, and shall pour out his blood at the bottom of the altar of burnt-offering.

26. And he shall burn all his fat upon the altar, as the fat of the sacrifice of peace-offerings: and the priest shall make an atonement for him as concerning his sin, and it shall be forgiven him.

27. And if any one of the common people sin through ignorance, while he doeth somewhat against any of the commandments of the LORD, concerning things which ought not to be done, and be guilty;

27. Any one: Heb. Any soul. Common people: Heb. People of the Land.

28. Or

28. Or if his sin, which he hath sinned, come to his knowledge: then he shall bring his offering, a kid of the goats, a female without blemish, for his sin which he hath sinned.

29. And he shall lay his hand upon the head of the sin-offering, and slay the sin-offering in the place of the burnt-offering.

30. And the priest shall take of the blood thereof with his finger, and put it upon the horns of the altar of burnt-offering, and shall pour out all the blood thereof at the bottom of the altar.

31. And he shall take away all the fat thereof, as the fat is taken away from off the sacrifice of peace-offerings; and the priest shall burn it upon the altar, for a sweet savour unto the LORD: and the priest shall make an atonement for him, and it shall be forgiven him.

32. And if he bring a lamb for a sin-offering, he shall bring it a female without blemish.

33. And he shall lay his hand upon the head of the sin-offering, and slay it for a sin-offering, in the place where they kill the burnt-offering.

34. And the priest shall take of the blood of the sin-offering with his finger, and put it upon the horns of the altar of burnt-offering, and shall pour out all the blood thereof at the bottom of the altar.

35. And he shall take away all the fat thereof, as the fat of the lamb is taken away from the sacrifice of the peace-offerings: and the priest shall burn them upon the altar, according to the offerings made by fire unto the LORD: and the priest shall make an atonement for his sin that he hath committed, and it shall be forgiven him.

31. He shall! Ch.
3. 14. Sweet savour.
Exod. 29. 18.

33. In the place:
v. 24.

35. It shall be forgiven him: i. e. His Sin shall not be imputed to him: But then this forgiveness is not the fruit of the Sacrifice barely considered, but is an effect of God's mercy; and as the Sacrifice was a token of the Offerer's repentance,

as well as the Institution of God, and a Type of our Saviour's death; it was accepted by God, and procured pardon to the Offerer who had sinned.

CHAP. V.

The ARGUMENT.

Of suppressing the Truth, touching an unclean thing, not performing an Oath. In these cases the Transgressor is to confess his Sin, and bring his Offering either of the Flock, Fowls, or fine Flour. Of Sacrilege and other Sins through ignorance, and the Offering in those cases.

1. **A**ND if a soul sin, and bear the voice of swearing, and is a witness, whether he hath seen or known of it; if he do not utter it, then he shall bear his iniquity.

1. **T**HE voice of swearing: Or rather the voice of adjuration. It was the Custom among the Jews for the Judges and Magistrates to adjure Men

that were before them, whether they were accused, or were Witnesses, to speak the truth. And this they were wont to do by the holy Name of God. And we have Examples of this solemn way of Adjuration in 1 Kings 22. 16. 2 Chron. 18. 15. Matt. 26. 63. He that in this case suppressed his Knowledge, contracted a guilt, and upon that account was obliged to bring his Offering, v. 6. And Men were under a temptation to conceal their knowledge, where their revealing it would bring them into danger. *Who is partner with a thief, hateth his own soul: he sweareth cursing (or adjuration, it being the same word, which is here rendered swearing) and bewrayeth it not, Prov. 29. 24. Bear his iniquity: He shall be guilty, and liable to punishment.*

2. Or

2. Or if a soul touch any unclean thing, whether it be a carcase of an unclean beast, or a carcase of unclean cattel, or the carcase of unclean creeping things, and if it be hidden from him; he also shall be unclean, and guilty.

2. Carcase: Vid. Ch. 11. 8.

3. Or if he touch the uncleanness of man, whatsoever uncleanness it be that a man shall be defiled withall, and it be hid from him: when he knoweth of it, then he shall be guilty.

3. The uncleanness of man: Of which we have a large account Chapters 12, and 13. and 15. He shall be guilty: Having contracted a legal Pollution:

But then he shall be unclean onely till the Evening, *Lev. 11. 24, 31.* Or else shall be cleansed by the Water of Purification, *Numb. 19. 16.* But in case he did in the mean time eat of the Peace-offering, (*Levit. 7. 20, 21.*) or go into the Sanctuary, (*Numb. 19. 20.*) he was to bring his sacrifice. [*Maimon. H. Shegag. c. 10.*]

4. Or if a soul swear, pronouncing with his lips to do evil, or to do good, whatsoever it be that a man shall pronounce with an oath, and it be hid from him; when he knoweth of it, then he shall be guilty in one of these.

4. Swear, &c. If a person swear so rashly and inconsiderately concerning something to come; viz. That he will punish Transgressors for their faults, (*1 Sam. 25. 22.*) or that he

ought, or do a favour to another, (*Mark 6. 22.*) though it may happen to be to his own loss, (*Psal. 15. 4.*) and for his Oath, when he remembers it he shall be offered.

5. And it shall be, when he shall be guilty in one of these things, that he shall confess that he hath sinned in that thing.

5. Confess: Repent, says the Vulgar. See *Numb. 5. 6, 7.*

6. And he shall bring his trespass-offering unto the LORD for his sin which he hath sinned, a female from the flock, a lamb, or a kid of the goats, for a sin-offering: and the priest shall make an atonement for him concerning his sin.

distinguished from a *Sin-offering* strictly so called in the Law of Moses. Maimon hath truly observed, that a female is not allowed in a *Trespass-offering* strictly so called, [*Maimon. praefat. in Seder Kodashim*] which yet is required here; It follows, *A female from the flock*: But a Female is allowed in a *Sin-offering* strictly so called, (*Levit. 4. 28, 32.*) Besides, this very Offering is expressly called a *Sin-offering* in this Verse, and evidently designed to make atonement for Sin. And in case the Offerer cannot through poverty bring a Lamb, he is permitted to bring two Turtle-Doves or two young Pigeons; one for a *Sin-offering*, the other for a *Burnt-offering*, v. 7. The first is called a *Sin-offering* three several times, v. 8, 9. And the *Meat-offering*, substituted in case he could not be able to bring Fowls, is also called a *Sin-offering* twice, v. 11, 12. Whereas in a *Trespass-offering*, strictly so called, a *Ram* is required, v. 15. And so again, v. 18. And afterwards, *ch. 6. 6.* And again, in a *Trespass-offering*, strictly so called, an *He-lamb* is expressly required, *ch. 14. 12.*

7. And if he be not able to bring a lamb, then he shall bring for his trespass which he hath committed, two turtle-doves or two young pigeons unto the LORD; one for a sin-offering, and the other for a burnt offering.

6. His *Trespass-offering*: By this Offering which we render *Trespass-offering* in this place, we are not to understand a *Trespass-offering* strictly so called, and as that Offering is

7. If he be not able to bring a Lamb: Heb. If his hand cannot reach to the sufficiency of a Lamb.

8. And he shall bring them unto the priest, who shall offer that which is for the sin-offering first, and wring off his head from his neck, but shall not divide it asunder.

8. Wring: Ch. 15.

9. And

9. And he shall sprinkle of the blood of the sin-offering upon the side of the altar; and the rest of the blood shall be wrung out at the bottom of the altar: it is a sin-offering.

10. And he shall offer the fat for a burnt-offering, according to the manner: and the priest shall make an atonement for him, for his sin which he had sinned, and it shall be forgiven him.

11. But if he be not able to bring two turtle-doves, or two young pigeons; then he that sinned, shall bring for his offering the tenth part of an ephah of fine flour for a sin-offering: he shall put no oil upon it, neither shall he put any frankincense thereon: for it is a sin-offering.

12. Then shall he bring it to the priest, and the priest shall take his handful of it, even a memorial thereof, and burn it on the altar, according to the offerings made by fire unto the LORD: it is a sin-offering.

13. And the priest shall make an atonement for him, as touching his sin that he hath sinned in one of these, and it shall be forgiven him: and the remnant shall be the priest's, as a meat-offering.

14. And the LORD spake unto Moses, saying,

10. Manner: Or, Ordinance; viz. According as is directed, ch. 1. 15.

11. The tenth part of an Ephah: See the Notes on Exod. 16. 36. For it is a sin-offering: And therefore shall be offered without Oil and Frankincense, which are things that import gladness and pleasure; An intimation that Sin is most displeasing to God; vid. Numb. 5. 15.

12. Even a memorial: Ch. 2. 2. According: Ch. 4. 35.

15. If a soul commit a trespass, and sin through ignorance, in the holy things of the LORD; then he shall bring for his trespass unto the LORD, a ram without blemish out of the flock, with thy estimation by shekels of silver, after the shekel of the sanctuary, for a trespass-offering.

Offering, &c. With thy estimation: The Priest was to value holy Things, ch. 27. By shekels of silver: At two Shekels, says the Vulgar.

16. And he shall make amends for the harm that he hath done in the holy thing, and shall add the fifth part thereto, and give it unto the priest: and the priest shall make an atonement for him with the ram of the trespass-offering, and it shall be forgiven him.

17. And if a soul sin, and commit any of these things which are forbidden to be done by the commandments of the LORD; though he wist it not, yet it shall be guilty, and shall bear his iniquity.

18. And he shall bring a ram without blemish out of the flock, with thy estimation, for a trespass-offering, and give it to the priest: and the priest shall make an atonement for him concerning his ignorance wherein he erred, and wist it not; and it shall be forgiven him.

19. It is a trespass-offering: he hath certainly trespassed against the LORD.

15. In the holy things of the LORD: In the things set apart to God's service. He that converted these to his private use, or detained them, was guilty of Sacrilege; and when he did ignorantly, was obliged to bring his

16. The fifth part: Vid. Ch. 27. 13. Of the Trespass-offering: i. e. That Offering which is strictly called the Trespass-offering, as it stands distinguished in this Law from the Sin-offering. See the Note on v. 6.

17. Soul: Ch. 4. 2. Yet is he guilty: Psal. 19. 12.

CHAP. VI.

THE ARGUMENT.

Of him that wrongs his Neighbour in his Goods. He is bound to make restitution, and add a fifth part as well as to bring his Offering. The Law of the Burnt-offering. Of the Meat-offering. The High-priest's Meat-offering. The Law of the Sin-offering.

1. **A**ND the LORD spake unto Moses, saying,

2. If a soul sin, and commit a trespass against the LORD, and lie unto his neighbour in that which was delivered him to keep, or in fellowship, or in a thing taken away by violence, or hath deceived his neighbour;

2. *Against the LORD:* The swearing falsely (v. 3.) is directly a Sin against God; And when we wrong our Neighbour, we offend God, and break his Laws, Gen. 20. 6. ch. 39. 9.

Psal. 51. 4. Fellowship: Or, in dealing: Heb. Putting of the hand.

3. Or have found that which was lost, and lyeth concerning it, and sweareth falsely: in any of all these that a man doeth, sinning therein:

3. *Sweareth falsely:* Numb. 5. 6. The Thief, or he that was suspected of Theft, was, among the Jews, put to his Oath to

purge and clear himself where there wanted sufficient proof.

Notes on Exod. 22. 11.

4. Then it shall be, because he hath sinned, and is guilty, that he shall restore that which he took violently away, or the thing which he hath deceitfully gotten, or that which was delivered him to keep, or the lost thing which he found,

5. Or all that about which he hath sworn falsely; he shall even restore it in the principal, and shall add the fifth part more thereto, and give it unto him to whom it appertaineth, in the day of his trespass-offering.

5. Restore: He must make restitution before he can hope to be pardoned, and confess his sin also, *Numb. 5. 7.* without this his Sacrifice will not procure his atonement, *ch. 5. 16.*

The fifth part: He that stole an Ox or Sheep, and killed and sold it, was bound to restore five and four-fold, *Exod. 22. 1.* If they were found in his hand, he was to restore double, (*v. 4.*) This was the case of a Thief who continued in his Sin, and was convicted by others: But he who was penitent, and of his own accord made restitution, was only obliged to add a fifth part, and offer his Sacrifice according to what is commanded here and *Numb. 5.* [*Joseph. Antiqu. l. 3. c. 10. Maimon. H. Shevuoth, c. 8. Chetm. yoth. c. 3. m. 9.*] The reason of which difference, as to restitution, seems to be this: In the first case the Thief by killing or selling is presumed to have no mind to make restitution of what he had stolen: In the second case it might be supposed, that he who kept the Goods, might also restore them; however, not having done it, he was obliged to restore double. In the last case, the Thief is supposed to be a Penitent, and therefore obliged only to restore the principal, or thing stolen: To add a fifth part, by way of Compensation for the care given to the injured person, and to bring his Sacrifice as a testimony of his Repentance. The due consideration of what is said above on this matter, will help us to reconcile the different accounts we have in the Books of *Moses* of this business of Restitution. And the difference as to the Restitution was observed also in the *Roman Laws*, and is very reasonable, according to the different kinds of Theft. *In the day of his Trespass-offering:* Or, *In the day of his being found guilty:* *Heb. In the day of his Trespass.* He ought to do it without delay, and forthwith upon his recollecting and finding himself guilty.

6. And he shall bring his trespass-offering unto the LORD, a

6. Flock: *Ch. 5.*

15.

1472

ram without blemish out of the flock, with thy estimation, for a trespass-offering, unto the priest.

And the priest shall make an atonement for him, before the LORD: and it shall be forgiven him, for any thing of all that he hath done, in trespassing therein.

And the LORD spake unto Moses, saying,

9. Command Aaron and his sons, saying, This is the law of the burnt-offering: (It is the burnt-offering,

9. Because of the burning: Or, For the burning.

because of the burning upon the altar all night unto the morning, and the fire of the altar shall be burning in

10. And the priest shall put on his linen garment, and his linen breeches shall be put upon his flesh, and take up the ashes which the fire hath consumed with the burnt-offering on the altar, and he shall put them besides the altar.

10. Which the fire hath consumed with the burnt-offering: Or, When the fire hath consumed the burnt-offering: So may those words be very truly rendered from the Hebrew.

The word here rendered which, is elsewhere rendered when, viz. Levit. 4. 22. Josh. 4. 21. 2 Chron. 18. 24. Neh. 2. 3. And what we render with the burnt-offering may as well be rendered, the burnt-offering. The Ashes here meant are the Ashes which the Burnt-offering, with the Fewel thereof, was reduced unto.

11. And he shall put off his garment, and put on other garments, and carry forth the ashes without the camp, unto a clean place.

11. Clean: The Ashes coming from an holy place. 'Twas quite otherwise in the case of a Leprous House, ch. 14. 40.

12. And the fire upon the altar shall be burning in it: it shall not be put out, and the priest shall burn wood on it every morning, and lay the burnt-offering in order up-

on it, and he shall burn thereon the fat of the peace-offerings.

13. The fire shall ever be burning upon the altar: it shall never go out.

14. And this is the law of the meat-offering: the sons of Aaron shall offer it before the LORD, before the altar.

14. And this is the law of the meat-offering: Ch. 2.1. Num. 15. 4.

15. And he shall take of it his hand-full, of the flour of the meat-offering, and of the oyl thereof, and all the frankincense which is upon the meat-offering, and shall burn it upon the altar, for a sweet savour, even the memorial of it unto the LORD.

15. Memorial: Ch. 2. 9.

16. And the remainder thereof shall Aaron and his sons eat: with unleavened bread shall it be eaten in the holy place: in the court of the tabernacle of the congregation they shall eat it.

17. It shall not be baken with leaven: I have given it unto them for their portion of my offerings made by fire: it is most holy, as is the sin-offering, and as the trespass-offering.

18. All the males among the children of Aaron shall eat of it: It shall be a statute for ever in your generations concerning the offerings of the LORD made by fire: Every one that toucheth them shall be holy.

18. Everyone that toucheth, &c. Exod. 29. 37. i. e. It shall not be eaten by any in their uncleanness, nor by any but those that are holy and separate persons,

as the Sons of Aaron were.

19. And the LORD spake unto Moses, saying,

20. This is the offering of Aaron, and of his sons, which they shall offer unto the LORD, in the

20. Of Aaron, and of his sons: i. e. Of Aaron and the High-priests which succeeded

when he is anointed; the tenth part of an ephah of fine flour for a meat-offering perpetual; half of it in the morning, and half thereof at night.

ed him. *Ephab*: Exod. 16. 36. Perpetual: The Jews teach, that this Offering was to continue during the

High-priest's continuance.

20. In a pan it shall be made with oyl, and when it is baken, thou shalt bring it in: and the baken pieces of the meat-offering shalt thou offer for a sweet savour unto the LORD.

21. And the priest of his sons that is anointed in his stead, shall offer it: It is a statute for ever unto the LORD, it shall be wholly burnt.

22. That is anointed, &c. i. e. The High-priest.

23. For every meat-offering for the priest shall be wholly burnt: it shall not be eaten.

23. Wholly burnt: The Priest shall have no share as he had in the Offering of the People.

24. And the LORD spake unto Moses, saying,

25. Speak unto Aaron, and to his sons, saying, This is the law of the sin-offering: In the place where the burnt-offering is killed, shall the sin-offering be killed before the LORD: it is most holy.

25. In the place, &c. See ch. 4. 24.

26. The priest that offereth it for sin, shall eat it: in the holy place shall it be eaten, in the court of the tabernacle of the congregation.

27. Whatsoever shall touch the flesh thereof shall be holy: and when there is sprinkled of the blood thereof upon any garment, thou shalt wash that whereon it was sprinkled, in the holy place.

27. Shall be holy, &c. See v. 28.

28. But the earthen vessel where- 28. Shall be broken:
 in it is sodden, shall be broken: Ch. 11. 33.
 and if it be sodden in a brasen pot, it shall be both scoured,
 and rinsed in water.
 29. All the males among the priests shall eat thereof :
 it is most holy.
 30. And no sin-offering where- 30. And no sin-
 of any of the blood is brought into offering: Heb. 13. 11,
 the tabernacle of the congregation to reconcile withal in
 the holy place, shall be eaten : it shall be burnt in the
 fire.

CHAP. VII.

THE ARGUMENT.

The Law of the Trespas-offering. The Law of the Peace-offering, whether it be a Thanksgiving-offering, a Vow, or Voluntary Oblation. Fat and Blood are again prohibited to be eaten. The portions of the Priests from several Offerings, and particularly from the Peace-offerings.

1. **L**ikewise this is the law of the trespass-offering : it is most holy.
1. **T**respas-offering: This Offering though in many things it was like the Sin-offering, yet in other things it differed from it, viz.
- (1.) A Female was allowed in a Sin-offering; but a Male was required in the Trespas-offering, ch. 4. 28. with ch. 6.
 - (2.) The Blood of the Sin-offering was to be put upon the Horns of the Altar, ch. 4. 34. that of the Trespas-offering was to be sprinkled round about upon the Altar, 2. 2.
 - (3.) The Sin-offering was sometime offered for the whole Congregation, ch. 4. 13. The Trespas-offering for a single person.

Book of LEVITICUS.

45

2. In the place where they kill the burnt-offering, shall they kill the trespass-offering: and the blood thereof shall be sprinkle round about upon the altar.

3. And he shall offer of it, all the fat thereof; the ramp, and the fat that covereth the inwards,

4. And the two kidneys, and the fat that is on them, which is by the flanks, and the caul that is above the liver, with the kidneys, it shall he take away. Ch. 3. 4.

5. And the priest shall burn them upon the altar, for an offering made by fire unto the LORD: it is a trespass-offering.

6. Every male among the priests shall eat thereof, it shall be eaten in the holy place: it is most holy.

7. As the sin-offering is, so is the trespass-offering: there is one law for them: the priest that maketh atonement therewith, shall have it.

7. One law: The difference between them is shewn on v. 1. Besides that they were alike in other things, so in that which follows the Law was one and the same that the Priest that maketh atonement therewith, shall have it, Lev. 6. 26.

8. And the priest that offereth any man's burnt-offering, even the priest shall have to himself the skin of the burnt-offering which he hath offered.

8. The skin: This was allowed to the Priest who ministered; for he was not allowed any part of the Flesh, this was intirely consumed upon the Altar, upon which consideration he allowed the Skin; whence tis reasonable to conclude, that in all other cases the Skin belonged to the Offerer.

9. And all the meat-offering that is baked in the oven, and all that is dressed in the frying-pan, and in the pan, shall be the priest's that offereth it.

9. In the pan: Or, On the flat plate, or slice.

10. And

10. And every meat-offering mingled with oyl, and dry, shall all the sons of Aaron have, one as much as another.

10. And dry: Ch

5. 11.

11. And this is the law of the sacrifice of peace-offerings, which he shall offer unto the LORD.

12. If he offer it for a thanksgiving, then he shall offer with the sacrifice of thanksgiving unleavened cakes mingled with oyl, and unleavened wafers anointed with oyl, and cakes mingled with oyl, of fine flour, fried.

12. For thanksgiving: For, same mercy received.

13. Besides the cakes, he shall offer for his offering, leavened bread, with the sacrifice of thanksgiving of his peace-offerings.

13. He shall offer, &c. This leavened Bread is not said to be offered upon the Altar, nor does the

Text in the Original imply any such thing, (Vid. ch. 2. 21.) It was prepared for the Priest and those who were allowed to eat of this Offering.

14. And of it he shall offer one out of the whole oblation, for an heave-offering unto the LORD, and it shall be the priest's that sprinkleth the blood of the peace-offerings.

14. An heave-offering: So it is called, because it was lifted up, as the Hebrew word imports.

15. And the flesh of the sacrifice of his peace-offerings for thanksgiving, shall be eaten the same day that it is offered: he shall not leave any of it until the morning.

15. Be eaten the same day: It is not to be supposed that the Offerer should be obliged to eat it himself in so short a

time, and therefore he was obliged to invite others to his assistance; and this Law recommended to the Offerer Mercy and Kindness to his Brethren, when he came to give God thanks for the Mercies which he had received. And this account Philo the Jew gives of this matter, That they (says

(*cap. ix.*) who have been partakers of opportune and ready Benefits, might express their ready and undelayed Beneficence to others; [*Phil. de Victim.*]

16. But if the sacrifice of his offering be a vow, or a voluntary offering, it shall be eaten the same day that he offereth his sacrifice: and on the morrow also the remainder if it shall be eaten.

ready received, were allowed to be eaten by the Offerer two days together; whereas that (*v. 15.*) was to be eaten the same day in which it was offered as a testimony of the Offerer's Bounty and Gratitude.

17. But the remainder of the flesh of the sacrifice on the third day, shall be burnt with fire.

18. And if any of the flesh of the sacrifice of his peace-offerings be eaten at all on the third day, it shall not be accepted, neither shall it be imputed unto him that offereth it: it shall be an abomination, and the soul that eateth of it, shall bear his iniquity.

19. And the flesh that toucheth any unclean thing, shall not be eaten, it shall be burnt with fire: and as for the flesh, all that be clean shall eat thereof.

20. But the soul that eateth of the flesh of the sacrifice of peace-offerings, that pertain unto the Lord, having his uncleanness upon him, even that soul shall be cut off from his people.

16. A vow, or a voluntary offering: See the Notes on *ch.*

3. 1. And on the morrow: These offerings, not having respect to a mercy al-

ready received, were allowed to be eaten by the Offerer two days together; whereas that (*v. 15.*) was to be eaten the same day in which it was offered as a testimony of the Offerer's Bounty and Gratitude.

17. Burnt with fire: And not eaten; lest it should in that space of time corrupt.

18. An abomination on: *Lev. 19. 7.*

19. The flesh: i. e. The Holy Flesh, or Flesh of the Peace-offering.

20. Having his uncleanness: *Ch. 15. 3.* with *ch. 11. 24.*

upon him, even that soul shall be cut off from his people.

9. And every meat-offering mingled with oyl, and dry, shall all the sons of Aaron have, one as much as another.

10. And dry: Ch. 5. 11.

11. And this is the law of the sacrifice of peace-offerings, which he shall offer unto the LORD.

12. If he offer it for a thanksgiving, then he shall offer with the sacrifice of thanksgiving unleavened cakes mingled with oyl, and unleavened wafers anointed with oyl, and cakes mingled with oyl, of fine flour, fried.

12. For thanksgiving: For some mercy received.

13. Besides the cakes, he shall offer for his offering, leavened bread, with the sacrifice of thanksgiving of his peace-offerings.

13. He shall offer, &c. This leavened Bread is not said to be offered upon the Altar, nor does the

Text in the Original imply any such thing. (Vid. ch. 2. vi.) It was prepared for the Priest and those who were allowed to eat of this Offering.

14. And of it he shall offer one out of the whole oblation, for an heave-offering unto the LORD, and it shall be the priest's that sprinkleth the blood of the peace-offerings.

14. An heave-offering: So it is called because it was lifted up, as the Hebrew word imports.

15. And the flesh of the sacrifice of his peace-offerings for thanksgiving, shall be eaten the same day that it is offered: he shall not leave any of it until the morning.

15. Be eaten the same day: It is not to be supposed that the Offerer should be obliged to eat it himself in so short a

time, and therefore he was obliged to invite others to his assistance; and this Law recommended to the Offerer Mercy and Kindness to his Brethren, when he came to give God thanks for the Mercies which he had received. And this account Philo the Jew gives of this matter, That they (says

30. His own hands shall bring the offerings of the LORD made by fire, the fat with the breast, it shall be bring, that the breast may be waved for a wave-offering before the LORD.

30. The breast : Exod. 29. 14. Wave-offering : See the Notes on Exod. 29. 24.

31. And the priest shall burn the fat upon the altar : but the breast shall be Aaron's and his sons.

32. And the right shoulder shall ye give unto the priest for an heave-offering, of the sacrifices of your peace-offerings.

33. He among the sons of Aaron that offereth the blood of the peace-offerings, and the fat, shall have the right shoulder for his part.

34. For the wave-breast and the heave-shoulder have I taken of the children of Israel, from off the sacrifices of their peace-offerings, and have given them unto Aaron the priest, and unto his sons, by a statute for ever, from among the children of Israel.

35. This is the portion of the anointing of Aaron, and of the anointing of his sons, out of the offerings of the LORD made by fire, in the day when he presented them, to minister unto the LORD in the priest's office.

35. This is the portion, &c. See Exod. 29. 27, 28.

36. Which the LORD commanded to be given them, of the children of Israel, in the day that he anointed them, by a statute for ever, throughout their generations.

37. This is the law of the burnt-offering, of the meat-offering, and of the drink-offering, and of the trespass-offering, and of the consecration, and of the sacrifice of the peace-offerings.

37. And of the consecrations : Of which we have an account, Exod. 29.

28. Which the LORD commanded Moses in mount Sinai, in the day that he commanded the children of Israel to offer their oblations unto the LORD, in the wilderness of Sinai.

38. In mount Sinai: Or near unto Mount Sinai, as it may be rendred; it follows, In the wilderness of Sinai.

CHAP. VIII.

The ARGUMENT.

The Consecration of Aaron and his Sons. Aaron and his Sons washed. Aaron is clothed with the Holy Garments. The Tabernacle is anointed, and Aaron, and his Sons are clothed. The Sin-offering upon this occasion. The Ram for the Burnt-offering. The Ram of Consecration. The Wave-offering. Aaron's Sons anointed. The Consecration continues seven days.

1. **A**ND the LORD spake unto Moses, saying,

2. Take Aaron and his sons with him, and the garments, and the anointing oyl, and a bullock for the sin-offering, and two rams, and a basket of unleavened bread:

2. The garments: Exod. 28. 4. The anointing oyl: Exod. 30. 24.

3. And gather thou all the congregation together unto the door of the tabernacle of the congregation.

3. All the congregation: At least the Heads of the People, the Elders of Israel (ch. 9. 1.) who were

Witnesses that Aaron and his Sons did not take upon themselves the honour of Priesthood, but were set apart by God's appointment.

4. And

Book of LEVITICUS.

51

4. And Moses did as the LORD commanded him, and the assembly was gathered together unto the door of the tabernacle of the congregation.

5. And Moses said unto the congregation, This is the thing which the LORD commanded to be done.

6. And Moses brought Aaron and his sons, and washed them with water.

29. 4. Washed them with water: In order to the setting them apart for their Holy Office. The Jews, in after-times, received Proselytes by Baptism into their Church.

7. And he put upon him the coat, and girded him with the girdle, and clothed him with the robe, and put the ephod upon him, and he girded him with the curious girdle of the ephod, and bound it unto him therewith.

Cloathing was used

8. And he put the breast-plate upon him: also he put in the breast-plate the Urim and Thummim.

9. And he put the mitre upon his head: also upon the mitre, even upon his forefront did he put the golden-plate, as the LORD commanded Moses.

10. And Moses took the anointing oil, and anointed the tabernacle, and all that was therein, and sanctified them.

is afterward expressed

D 2

5. This is the thing: Exod. 29. 4. What was commanded (Exod. 29.) is here put in execution.

6. Brought: viz. Unto the door of the Tabernacle of the Congregation, Exod.

7. And he put upon him the coat: This was also in order to set him apart for his Holy Function. And in the latter times of the Jewish State, when they had not the Holy Oyl, this in lieu of it.

8. Put in: Exod. 28. 30.

9. Commanded: Exod. 28. 29, &c.

golden-plate, the holy crown, as the LORD commanded Moses.

10. Anointed the tabernacle: By this Rite was the Tabernacle set apart for the service of God, which

11. And

11. And he sprinkled thereof upon the altar seven times, and anointed the altar, and all his vessels, both the laver and his foot to sanctify them.

12. And he poured of the anointing oyl upon Aaron's head, and anointed him to sanctify him.

12. *Poured, &c.*
Ps. 133. 2. *Ecclus.*
45. 15. *Upon Aaron's head: And thus*

was he set apart to his Holy Office. It is said, it was to sanctify him. The High-Priests that succeeded were anointed also, though the ordinary Priests were not. This Holy Ointment with which Aaron was anointed was a Symbol of the great Sanctity required in him.

13. And Moses brought Aaron's sons, and put coats upon them, and girded them with girdles, and put bonnets upon them; as the LORD commanded Moses.

13. *Put: Heb.*
Bound.

14. And he brought the bullock for the sin-offering: and Aaron and his sons laid their hands upon the head of the bullock for the sin-offering.

14. *And he brought,*
&c. Exod. 29. 1.
The bullock for the
sin offering: It is
worth the consider-
ing in what order the

Sacrifices are offered up, viz. First, A Sin-offering, to reconcile and make atonement, without which they could not be fit to draw nigh to God, and minister to him in Holy Things, nor to present any Offering to him. Then, a Burnt-offering, as a Gift that God would accept when they had first made atonement for their Sins. And lastly, The Ram of Consecration, which was a Peace-offering, and a sign of being admitted into God's Favour. [See the General Argument before this Book.]

15. And he slew it, and Moses took the blood, and put it upon the horns of the altar round about with his finger, and purified the altar; and poured the blood at the bottom of the altar, and sanctified it, to make reconciliation upon it.

16. And he took all the fat that was upon the inwards, and

Book of LEVITICUS. 53

and the caul above the liver, and the two kidneys, and their fat, and Moses burned it upon the altar.

17. But the bullock and his hide, his flesh and his dung, he burnt with fire without the camp; as the LORD commanded Moses. 17. Commanded: Exod. 29. 14.

18. And he brought the ram for the burnt-offering: and Aaron and his sons laid their hands upon the head of the ram. 18. Burns-offering: Exod. 29. 18.

19. And he killed it, and Moses sprinkled the blood upon the altar round about.

20. And he cut the ram into pieces, and Moses burnt the head, and the pieces, and the fat.

21. And he washed the inwards and the legs in water; and Moses burnt the whole ram upon the altar: it was a burnt-sacrifice for a sweet savour, and an offering made by fire unto the LORD; as the LORD commanded Moses.

22. And he brought the other ram, the ram of consecration: and Aaron and his sons laid their hands upon the head of the ram. 22. He brought: Exod. 29. 31.

23. And he slew it, and Moses took of the blood of it, and put it upon the tip of Aaron's right ear, and upon the thumb of his right hand, and upon the great toe of his right foot.

24. And he brought Aaron's sons, and Moses put of the blood upon the tip of their right ear, and upon the thumbs of their right hands, and upon the great toes of their right feet: and Moses sprinkled the blood upon the altar round about. 24. Tip of the right ear, &c. The putting the Blood on their Ears, Hands and Feet, put them in mind how ready they ought to be to learn and practise their Duty, and to steer their Course a-right.

25. And he took the fat and the rump, and all the fat that was upon the inwards; and the caul above the liver, and the two kidneys, and their fat, and the right shoulder.

26. And out of the basket of unleavened bread, that was before the LORD, he took one unleavened cake, and a cake of oyled bread, and one wafer, and put them on the fat, and upon the right shoulder.

27. And he put all upon Aaron's hands, and upon his sons hands, and waved them for a wave-offering before the LORD. 27. Upon Aaron's hands: Exod. 29: 24, &c.

28. And Moses took them from off their hands, and burnt them on the altar, upon the burnt-offering: they were consecrations for a sweet savour: it is an offering made by fire unto the LORD.

29. And Moses took the breast and waved it for a wave-offering before the LORD, for of the ram of consecration it was Moses's part; as the LORD commanded Moses. 29. Part: Exod. 29: 26.

30. And Moses took of the anointing oyl, and of the blood which was upon the altar, and sprinkled it upon Aaron, and upon his garments, and upon his sons, and upon his sons garments with him: And sanctified Aaron and his garments, and his sons, and his sons garments with him.

31. And Moses said unto Aaron, and to his sons, Behold the flesh of the breast: Exod. 29: 31. at the door of the tabernacle of the congregation: and there eat it with the bread that is in the basket of consecrations, as I commanded, saying, Aaron and his sons shall eat it.

32. And that which remaineth of the flesh, and of the bread, shall ye burn with fire.

33. And

33. And ye shall not go out of the door of the tabernacle of the congregation in seven days, until the days of your consecration be at an end: for seven days shall he consecrate you.

33. Seven days: Exod. 29. 35.

34. As he hath done this day, so the LORD hath commanded to do, to make an atonement for you.

34. As he hath done this day, &c. Or, Is done. Then shall offer every day

a bullock, &c. Exod. 29. 36.

35. Therefore shall ye abide at the door of the tabernacle of the congregation day and night, seven days, and keep the charge of the LORD, that ye die not: for so I am commanded.

35. The charge of the LORD: That charge which the Lord hath laid upon you.

36. So Aaron and his sons did all things which the LORD commanded by the hand of Moses.

CHAP. IX.

The ARGUMENT.

Aaron being consecrated enters upon the Exercise of his Office. The Sin-offering for himself. His Burnt-offering. The Sin-offering for the People, their Burnt-offering and Peace-offering. Moses and Aaron bless the People. A Fire from the Lord upon the Altar.

1. **A**ND it came to pass on the eighth day, that Moses called Aaron and his sons, and the elders of Israel.

1. **O**N the eighth day: That is, From the beginning of the Consecration of the Priests, ch. 8.

33, 35. Exod. 29. 36. Ezek. 43. 26, 27,

2. And he said unto Aaron, Take thee a young calf for a sin-offering, and a ram for a burnt-offering, without blemish, and offer them before the LORD.

to bring a young Bullock for his sin, *Lev. 4. 3.* And it is required of Aaron here, upon his entring upon his Office: Whence it is evident, that his Priesthood was designed for his own Expiation as well as that of the People, *Heb. 5. 2.* and *9. 7.*

3. And unto the children of Israel thou shalt speak, saying, Take ye a kid of the goats for a sin-offering; and a calf, and a lamb, both of the first year, without blemish, for a burnt-offering;

4. Also a bullock and a ram, for peace-offerings, to sacrifice before the LORD; and a meat-offering mingled with oyl; for to day the LORD will appear unto you.

of that Offering being the Portion of the Priest, and the greater part of the Offerer, it could not be offered aright by Aaron, who would have been both Priest and Offerer. *The LORD will appear: i. e. The Glory of the Lord will appear. See v. 6.*

5. And they brought that which Moses commanded before the tabernacle of the congregation: and all the congregation drew near, and stood before the LORD.

6. And Moses said, This is the thing which the LORD commanded that ye should do: and the glory of the LORD shall appear unto you.

2. Take: *Exod. 29. 1.* For a sin-offering: i. e. To expiate his own sins, (*v. 8.*) The High-priest was obliged

3. For a sin-offering: Of the order of these Offerings. See the Note on *ch. 8. 14.*

4. For peace-offerings: These were for the People (*v. 18.*) Here is no Peace-offering required of Aaron, because part

5. Before the LORD: i. e. At the entrance of the Tabernacle.

6. The glory of the LORD: i. e. A visible sign of the Presence and Favour of God: This was fulfilled, *v. 24.* when by

by the fire which God sent, and which consumed the Sacrifice; He gave them assurance that he accepted the Offering. See Gen. 4. 4. 1 King. 18. 38. 2 Chron. 7. 1. 2 Mac. 2. 10, 11. And any such token or sign of God's favour and more especial Presence may be called the *Glory*, or the *Glory of the Lord*, 2 Pet. 1. 17. with Matt. 17. 5. Rom. 9. 4. with 1 Sam. 4. 22.

7. And Moses said unto Aaron, Go unto the altar, and offer thy sin-offering, and thy burnt-offering, and make an atonement for thy self and for the people: and offer the offering of the people, and make an atonement for them; as the LORD commanded.

7. For thyself, and for the people: In which respect the Legal Priests came short of Christ, Heb. 5. 3. and 7. 26, 27, 28.

8. Aaron therefore went unto the altar, and slew the calf of the sin-offering, which was for himself.

9. And the sons of Aaron brought the blood unto him: and he dipt his finger in the blood, and put it upon the horns of the altar, and poured out the blood at the bottom of the altar.

10. But the fat, and the kidneys, and the caul above the liver of the sin-offering he burnt upon the altar; as the LORD commanded Moses.

11. And the flesh and the hide he burnt with fire, without the camp.

12. And he slew the burnt-offering; and Aaron's sons presented unto him the blood which he sprinkled round about upon the altar.

13. And they presented the burnt-offering unto him, with the pieces thereof, and the head: and he burnt them upon the altar.

14. And he did wash the inwards and the legs, and burnt them upon the burnt-offering on the altar.

15. And

15. And he brought the people's offering, and took the goat which was the sin-offering for the people, and slew it, and offered it for sin, as the first.

which he is reproved by Moses, ch. 10. 16, 17.

16. And he brought the burnt-offering, and offered it according to the manner.

15. At the first: As the Sin-offering mentioned v. 8. And he also burnt it, as he did that without the Camp, v. 11. For

16. Manner: Or, Ordinance. Took an handful thereof: Heb. Filled his hand out of

it. Beside the burnt-offering, &c. Exod. 29. 38. This Oblation was offered beside the continual Offering that was with its Meat-offering offered every morning.

17. And he brought the meat-offering, and took an handful thereof, and burnt it upon the altar, beside the burnt-sacrifice of the morning.

18. He slew also the bullock and the ram, for a sacrifice of peace-offerings, which was for the people: and Aaron's sons presented unto him the blood (which he sprinkled upon the altar round about.)

18. For the people: See the Note on v. 4.

19. And the fat of the bullock, and of the ram, the rump, and that which covereth the inwards, and the kidneys, and the caul above the liver.

20. And they put the fat upon the breasts, and he burnt the fat upon the altar.

21. And the breasts and the right shoulder Aaron waved for a wave-offering before the LORD; as Moses commanded.

21. Breasts and the right shoulder: These are the portion of the Priest who ministered, Levit. 7. 34.

Waved: See the Note on Exod. 29. 24.

22. And

22. And Aaron lift up his hand towards the people, and blessed them; and came down from offering of the sin-offering, and the burnt-offering, and peace-offerings.

In this Aaron was a Figure of Christ, up his hands, and blessed his disciples,

22. Blessed them: This was the Office of the Priest, 2 Chron. 23. 13. The form of doing this is prescribed, Numb. 6. 23, Act. 3. 26. Who lift up his hands, Luk. 24. 50.

23. And Moses and Aaron went into the tabernacle of the congregation, and came out, and blessed the people: and the glory of the LORD appeared unto all the people.

23. Appeared unto all the people: See the Notes on v. 6.

24. And there came a fire out from before the LORD, and consumed upon the altar the burnt-offering, and the fat: which when all the people saw, they shouted, and fell on their faces.

24. There came, &c. Gen. 4. 4. 1 King. 18. 18. 2 Chron. 7. 1. 2 Mac. 2. 10, 11.

CHAP. X.

The ARGUMENT.

Nadab and Abihu, for offering strange Fire, are burnt. Aaron and his Sons are forbidden to Mourn for them. The Priests are forbidden Wine and strong Drink when they go into the Tabernacle. Aaron and his Sons commanded to eat their portion of the Offerings. Aaron refuseth his not Eating at this time.

1. **A**ND Nadab and Abihu, the sons of Aaron, took either of them his censer, and put fire therein: and put incense thereon, and offered strange fire before the LORD, which he commanded them not.

have used. Thus Incense, which was not such as was prescribed and allowed, is called strange Incense, *Exod.* 30. 9. God had appointed a continual Fire upon the Altar, of Burnt-offering, *ch.* 6. 12. This Fire, as appears afterward, was to be used in burning the Incense, *ch.* 16. 12. with *Rev.* 8. 5. And as it was upon the Altar, it was separated to an holy use; and 'tis therefore probable, that the fault of Nadab and Abihu was, that they used Common Fire, and not Fire from the Altar, which God had required for the service of the Sanctuary. And these Men had, without all doubt, been sufficiently directed in their duty. *Commanded them not*: Or, had not prescribed and allowed. Those words do not imply that God had not forbidden it. See *Jer.* 32. 35.

2. And there went out fire from the LORD and devoured them, and they died before the LORD.

Devoured them: It stifled them, or killed them, as Lightning hath been known to do. See *v.* 5.

3. Then Moses said unto Aaron, This is it that the LORD spake, saying, I will be sanctified in them that come nigh me, and before all the people I will be glorified. And Aaron held his peace.

LORD, sanctifie themselves, lest the LORD break forth upon them, *Exod.* 19. 22. See also *Levit.* 8. 35. and *Isa.* 52. 11. *I will be glorified*: That is, my Justice shall be known

1. **N**ADAB, *Numb.* 3. 4. and 26. 61. 1 *Chron.* 24. 2. *Censer*: That is, a certain Vessel in which they put Coals of fire. *Strange fire*: i. e. Other fire than what they ought to

2. *From the LORD*: i. e. Which God sent, whether from the Altar, or from above.

3. *Spake, saying*, I will be sanctified in them that come nigh me: The substance of this was said in these words; *And let the Priests also which come near to the*

Book of LEVITICUS. • 61

known in punishing Transgressors. The substance of this was threatned, *Exod.* 19. 22. And God is glorified by the Justice of his Inflictions, *Exod.* 14. 4. *Ezek.* 28. 22. *Held his peace:* i.e. He murmured not, but submitted, *Psal.* 39. 9.

4. And Moses called Mishael and Elzaphan, the sons of Uzziel, the uncle of Aaron, and said unto them, Come near, carry your brethren from before the sanctuary out of the camp.

4. Uncle: *Exod.* 6. 18, 20. with *Numb.* 3. 19.

5. So they went near, and carried them in their coats out of the camp; as Moses had said.

6. And Moses said unto Aaron, and unto Eleazar, and unto Itamar his sons, Uncover not your heads, neither rend your clothes; lest you die, and lest wrath come upon all the people: but let your brethren, the whole house of Israel, bewail the burning, which the LORD hath kindled.

6. Uncover not your heads: The uncovering the Head, whether it were by putting off the Tire and Ornament of the Head, or by shaving off the Hair, was a sign of Mourning, which is that which is forbidden the Priest

in this place, *Ezek.* 24. 17, 23. *Levit.* 13. 45. with *Job* 1. 20. *Isa.* 22. 12. To which places may be added to the same purpose, *ch.* 13. 45. and *ch.* 21. 1, 10. *Numb.* 6. 5, 6. Neither rend, &c. Rending of clothes was also a sign of Mourning, *Gen.* 37. 34. *Levit.* 21. 10. Upon all the people: Who will suffer greatly by the loss of their Priests, who were to bless them, and make atonement for them.

7. And ye shall not go out from the door of the tabernacle of the congregation, lest you die: for the anointing oyl of the LORD is upon you. And they did according to the word of Moses.

7. Oyl: Which was a token of the Spirit of Joy, as well as it was that by which they were set apart to the Service of God, *Psal.* 45. 7.

8. And the LORD spake unto Aaron, saying,

9. Do

9. Do not drink wine, nor strong drink, thou, nor thy sons with thee, when ye go into the tabernacle of the congregation; lest ye die: It shall be a statute for ever throughout your generations:

also 1 Tim. 3. 3, 8. and 5. 23.

10. And that ye may put difference between holy and unholy, and between unclean and clean:

and would consequently make the Ministry; *vid.* Ezek. 44. 21, 23.

11. And that ye may teach the children of Israel all the statutes which the LORD hath spoken unto them by the hand of Moses.

12. And Moses spake unto Aaron, and unto Eleazar and unto Ithamar his sons that were left, Take the meat-offering that remaineth of the offerings of the LORD made by fire, and eat it without heaven beside the altar: for it is most holy.

13. And ye shall eat it in the holy place, because it is thy due, and thy son's due of the sacrifices of the LORD made by fire: for so I am commanded.

14. And the wave-breast and beave-shoulder shall ye eat in a clean place; thou, and thy sons and thy daughters with thee: for they be thy due, and thy son's due, which are given out of the sacrifices of peace-offerings of the children of Israel.

ward in the City of Jerusalem.

9. Wine: This was forbid during their ministration, and that they might not be unfit for their service, *Prov.* 31. 5. *Isa.* 28. 7. See *vers.* 10, 11. As

10. Put difference: Wine and strong Drink take away the power of discerning; Priests unfit for their Ministry. *Jerem.* 15. 19.

12. It is most holy: *Vid.* *Levit.* 2. 3. and the Note on that place; and also the 13 Verse of this Chapter.

14. The Wave-breast: *Exod.* 29. 24. In a clean place: Not in an holy place, they being not most holy as that, (*v.* 12.) and might therefore be eaten in the Camp, and afterward in the City of Jerusalem.

15. The

15. The heave-shoulder, and the wave-breast shall they bring, with the offerings made by fire of the fat, to wave it for a wave-offering before the LORD, and it shall be thine, and thy sons with thee, by a statute for ever; as the LORD hath commanded.

16. And Moses diligently sought the goat of the sin-offering, and behold, it was burnt: and he was angry with Eleazar and Ithamar, the sons of Aaron, which were left alive, saying,

16. The Goat : Mentioned ch. 9. 15.

17. Wherefore have ye not eaten the sin-offering in the holy place, seeing it is most holy, and God hath given it you to bear the iniquity of the congregation, to make atonement for them before the LORD?

18. Behold, the blood of it was not brought in, within the holy place: ye should indeed have eaten it in the holy place, as I commanded.

As expressly told, Levit. 6. 30. ch. 26.

18. Behold, the blood of it was not brought in: In that case the Priest was not allowed any part or share in it, as was I commanded, chap.

19. And Aaron said unto Moses, Behold, this day have they offered their sin-offering, and their wave-offering before the LORD; and such things have befallen me: and if I had eaten the sin-offering to day, should it have been accepted in the sight of the LORD?

19. Should it have been accepted, &c. Because of his sorrow which indisposed him for that service, Deut. 12. 7, &c. ch. 26. 14.

20. And when Moses heard that, he was content.

CHAP. XI.

The ARGUMENT.

Of the Beasts that may be eaten, and those which may not. Of the Fish and Fowls that may or may not be eaten. Of the creeping things which are unclean.

1. **A**ND the LORD spake unto Moses, and to Aaron, saying unto them,

1. **U**nto Moses, and to Aaron: Moses was to write, and Aaron to teach these Laws.

2. Speak unto the children of Israel, saying, These are the beasts which ye shall eat among all the beast that are on the earth.

2. These: Deut. 14. 4. Act. 10. 14. Ye shall: Or, Ye may.

3. Whatsoever parteth the hoof, and is cloven-footed, and cheweth the cud among the beasts, that shall ye eat.

3. Parteth the hoof, and is cloven-footed: i. e. So parteth the Hoof, that the parts of it are severed from

each other throughout. Cheweth the cud: This condition is required as well as the former, v. 7. This Law was given to the Israelites (v. 2.) and not to the rest of Mankind. And God's pleasure was reason enough of this positive Institution. That some living Creatures were by the Law clean, or lawfull to be eaten, and others unclean, or forbidden, was a sufficient Caution against the Idolatrous Worshipping of any of them, (which Idolatry the Heathens were guilty of;) It being unreasonable to Worship an unclean Beast, or any that they were allowed to slay and eat.

4. Nevertheless, these shall ye not eat, of them that chew the cud, or of them that divide the hoof: as the camel, because he cheweth the cud, but divideth not the hoof: he is unclean unto you.

5. And

Book of LEVITICUS. 63

5. And the coney, because he cheweth the cud, but divideth not the hoof: he is unclean unto you.

6. And the hare, because he cheweth the cud, but divideth not the hoof: he is unclean unto you.

7. And the swine, though he divideth the hoof, and be cloven-footed; yet he cheweth not the cud: he is unclean to you.

7. The Swine: 2 Mac. 6. 18.

8. Of their flesh shall ye not eat, and their carcase shall ye not touch: they are unclean to you.

9. These shall ye eat, of all that are in the waters: whatsoever hath fins and scales in the waters, in the seas, and in the rivers; them shall ye eat.

9. Waters: The Fishes are not named as the Beasts and Fowls are, which were more commonly known. Fins and

Scales: The Fins were Excrecencies out of the Sides of the Fish, the Scales covered their Bodies.

10. And all that have not fins nor scales in the seas, and in the rivers, of all that move in the waters, and of any living thing, which is in the waters; they shall be an abomination unto you.

10. An abomination: As they were forbid to be eaten, and their Carcases to be touched, v. 11.

11. They shall be even an abomination unto you: ye shall not eat of their flesh, but you shall have their carcases in abomination.

12. Whatsoever hath no fins nor scales in the waters, shall be an abomination unto you.

13. And these are they which shall have in abomination among the fowls, they shall not be eaten, they are an abomination: the eagle, the osprey, and the osprey,

13. The Eagle, &c. Those Fowls are forbid which are ravenous, as the Eagle, Vulture, Kite, Raven, &c. and which

fly in the dark, as the Owl and Bat, &c. and which creep upon the ground, (v. 20.)

ply how displeasing unto God are Covetousness, and Cruelty, a worldly Temper, and the Works of Darkness. [See *Theodoren*, *quæst.* XL. on *Levit.*]

14. And the vulture, and the kite after his kind:

15. Every raven after his kind:

16. And the owl, and the night-hawk, and the cuckoo, and the hawk after his kind,

17. And the little owl, and the cormorant, and the great owl,

18. And the swan, and the pelican, and the gier-eagle,

19. And the stork, the heron after her kind, and the lapwing, and the bat.

20. All fowls that creep, going upon all four, shall be an abomination unto you.

21. Yet these may ye eat, of every flying creeping thing that goeth upon all four, which have legs above their feet, to leap withall upon the earth:

22. Even these of them ye may eat: the locust after his kind, and the bald-pate after his kind, and the beetle after his kind, and the grass-hopper after his kind.

22. Locust: See *Matth.* 3. 4. with *Mark* 1. 6.

23. But all other flying creeping things, which have four feet, shall be an abomination unto you.

23. Abomination: See *verse* 10. As also the Note on *Levit.* 18. 27.

24. And for these ye shall be unclean: whosoever toucheth the carcase of them, shall be unclean till the even.

24. Shall be unclean: i. e. He shall be under a legal uncleanness: It shall not be lawful for

him to come unto the Tabernacle, nor partake of the holy Oblation, nor converse with them, who do it.

25. And whosoever beareth ought of the carcase of them, shall wash his clothes, and be unclean, until the even.

26. The

Book of LEVITICUS. 67

26. The carcase of every beast which divideth the hoof, and is not cloven-footed, nor aboveseth the cud, and is unclean unto you: every one that toucheth them, shall be unclean.

27. And whatsoever goeth upon his paws, among all manner of beasts that go on all four, those are unclean unto you: whose toucheth their carcase, shall be unclean untill the even.

28. And he that beareth the carcase of them, shall wash his clothes, and be unclean untill the even: they are unclean unto you.

29. These also shall be unclean unto you among the creeping things that creep upon the earth: the weasel, and the mouse, and the tortoise after his kind,

30. And the ferret, and the chameleon, and the lizard, and the fugal, and the mole.

31. These are unclean to you among all that creep: whosever doth touch them when they be dead, shall be unclean untill the even.

32. And upon whatsoever any of them, when they are dead, doth fall, it shall be unclean; whether it be any vessel of wood, or raiment, or skin, or sack, whatsoever vessel it be, wherein any work is done, it must be put into water, and it shall be unclean untill the even; so it shall be cleansed.

32. It shall be unclean: i. e. It shall not be used as before.

33. And every earthen vessel, whosoever any of them falleth, whatsoever is in it shall be unclean; and whosoever toucheth it.

33. To shall break is: Ch. 6. 28.

34. Of all meat which may be eaten, that on which such water doth fall, shall be unclean: and all that may be drunk in every such vessel, shall be unclean.

34. Such water cometh: i. e. Such Water as is unclean by touching unclean Meat, or an unclean Vessel.

35. And every thing, whereupon any part of their carcase falleth, shall be unclean; whether it be oven, or ranges for pots, they shall be broken down: for they are unclean, and shall be unclean unto you.

36. Nevertheless, a fountain, or pit, wherein there is plenty of water, shall be clean: but that which toucheth their carcase, shall be unclean.

36. Wherein there is plenty of water: Heb. A gathering together of waters.

37. And if any part of their carcase fall upon any sowing-seed which is to be sown; it shall be clean.

38. But if any water be put upon the seed, and any part of their carcase fall thereon; it shall be unclean unto you.

38. But if any water, &c. i. e. If Water be put upon it to prepare it for the food of a Man.

39. And if any beast of which ye may eat, die; he that toucheth the carcase thereof, shall be unclean untill the even.

40. And he that eateth of the carcase of it, shall wash his clothes, and be unclean untill the even: he also that beareth the carcase of it, shall wash his clothes, and be unclean untill the even.

41. And every creeping thing that creepeth upon the earth, shall be an abomination: it shall not be eaten.

42. Whatsoever goeth upon the belly, and whatsoever goeth upon all four, or whatsoever hath more feet among all creeping things that creep upon the earth, them ye shall not eat, for they are an abomination.

42. Hath more feet: Heb. Dath mah tipa feet.

43. Ye shall not make your selves abominable with any creeping thing

43. Selves: Heb. Sems.

that creepeth: neither shall ye make your selves unclean with them, if as ye should be defiled thereby.

44. For I am the LORD your God: ye shall therefore sanctify yourselves, and ye shall be holy; for I am holy: neither shall ye defile yourselves with any manner of creeping thing that creepeth upon the earth.

44. To make a difference between the clean and the unclean. For I am holy: And therefore ye ought to be like me, and give Obedience to these Precepts of mine.

45. For I am the LORD that bringeth you up out of the land of Egypt, to be your God: ye shall therefore be holy, for I am holy.

46. This is the law of the beasts, and of the fowl, and of every living creature that moveth in the waters, and of every creature that creepeth upon the earth.

47. To make a difference between the unclean and the clean, and between the beast that may be eaten, and the beast that may not be eaten.

47. To make a difference between the clean and the unclean. See chap. 10. 9. 10. 11.

CHAPTER XII.

The ARGUMENT.

Uncleanness upon Child-birth. Whether the Child be Male or Female. The Purification of a Woman after Child-birth, according to the ability of the Woman.

AND THE LORD spake unto Moses, saying,

As I said in the Law of clean and unclean Beasts, ch. 11. and in that concerning the Leprosy of Men, and of Houses, ch. 13. 1. and ch. 14. 57. And the reason seems to be this, Because in those Laws Aaron and his Sons were to judge and pronounce, according to certain Rules, what was

clean, and what unclean, chap. 10, 10, 11, chap. 14, 51. This required great Caution, and some Skill: But the Law in this Chapter relates to a matter that is plain.

10. *Speak unto the children of Israel, saying, If a woman have conceived seed, and born a man-child: then she shall be unclean seven days; according to the days of the separation for her infirmity shall she be unclean.*

2. *Woman: Ch. 15, 19. According to the days of the separation for her infirmity shall she be unclean; i.e. For those first seven days she shall be in as great a degree unclean and*

polluted, as a Woman by the Law was, during the seven days of her separation: of which see ch. 15, 19, 20. During which time she was not only debarred the Sanctuary, but separated from all communion or converse with others: During that time she defiled whomever she touched; and she who was so defiled, did also render him that touched it unclean; *Levit. 15, 20, 22.*

2. *And in the eighth day, the flesh of his fore-skin shall be circumcised.*

3. *Eighth day: Luk. 2, 22. Joh. 7, 22. Then will the Child be better able to en-*

dure Circumcision, and the Mother also past her greater pollution, and may touch her Child without rendering it unclean. See the Notes on Gen. 17, 12.

4. *And she shall then continue in the blood of her purifying three and thirty days: she shall touch no hallowed thing, nor come into the sanctuary, untill the days of her purifying be fulfilled.*

4. *She shall then continue in the blood of her purifying, &c. After her first seven days she shall remain for the farther cleansing her Body three and thirty days: In which time though she be not debarred from*

conversing with others, she shall neither eat any holy thing, nor yet go into the Sanctuary.

nor eat any holy thing, nor yet go into the Sanctuary.

5. *And she shall bring a lamb of the first year for a burnt offering, and a ewe of the second year for a sin offering, and three turtle doves, and a pigeon, for a purification offering.*

6. *But*

3. But if she bear a maid-child, then she shall be unclean two weeks, as in her separation: and she shall continue in the blood of her purifying threescore and six days.

And in the transgression,

6. And when the days of her purifying are fulfilled, for a son, or for a daughter, she shall bring a lamb of the first year for a burnt-offering, and a young pigeon, or a turtle-dove for a sin-offering, unto the door of the tabernacle of the congregation, unto the priest:

7. And she shall offer it before the LORD, and make an atonement for her, and she shall be cleansed from the issue of her blood. This is the law for her that hath born a male, or a female.

And this was a punishment of Sin, Gen. 3. 16. And the corruption of our Nature, or our Original pravity, whereby to be infatuated also, Psal. 51. 5.

8. And if she be not able to bring a lamb, when she shall bring two turtles, or two young pigeons; the one for the burnt-offering, and the other for a sin-offering: and she shall make an atonement for her, and she shall be clean.

And so that he hath not,

5. But if she bear, &c. The time is doubled in case she bare a Female, with respect perhaps to the Sin of Eve, who was

1 Tim. 2. 14.

6. Of the first year: Heb. A Sin of his year.

7. Make an atonement: The Woman was under a legal impurity, and therefore needed an Atonement. And tho Child-bearing were no Sin, yet the pain 3. 16. And the corruption of our Original pravity, whereby to be infatuated also, Psal. 51. 5.

8. And: Linking. She be not able to bring a lamb: Heb. The hand find not sufficiency of: If there be first a willing mind, it is accepted according to that it may wish, and not according to that it hath not, 2 Cor. 8. 12.

C H A P. XIII.

The ARGUMENT.

Of a Leprosie in a Man or Woman. Of Leprosie in a Garment. Of the Laws and Rules by which the Priest was to proceed in judging of it.

AND the LORD spake unto Moses, and Aaron, saying,

2. When a man shall have in the skin of his flesh, a rising, a scab, or bright spot, and it be in the skin of his flesh like the plague of leprosie; then he shall be brought unto Aaron the priest, or unto one of his sons the priests.

And though it be allowed (as the Jews would have it) to be the effect of the Pollutions forbid in the two foregoing Chapters, yet it may notwithstanding be considered also, as a legal pollution of the highest nature, as well as a Divine infliction and representation of the filthy and destructive Nature of Sin. Priest: Who was to be the Judge of clean and unclean, *ch. 10. 10.* and to be consulted upon this occasion. See *Deut. 17. 8.* and *24. 8.*

3. And the priest shall look on the plague in the skin of the flesh: and when the hair in the plague is turned white, and the plague in sight be deeper then the skin of his flesh; it is a plague of leprosie: and the priest shall look on him, and pronounce him unclean.

2. Rising: Or, Swelling. The plague of Leprosie. The Leprosie here is considered not only as a disease, but as an infliction for Sin, and a defilement and turpitude.

3. White: The colour of the greatest Leprosie, *Exod. 4. 6.* *Numb. 12. 10.* *121.* clean: And consequently to be separated from the Congregation, *v. 46.*

4. If the bright spot be white in the skin of his flesh, and in sight be not deeper than the skin, and the hair thereof be not turned white; then the priest shall shut up him that hath the plague, seven days.

4. Shut him up : To see what change might be wrought in such a time, if it were an ordinary disease, as well as to secure the suspected person from defiling others, in case it proved the

Leprosie. Seven days : In which time (as it is commonly known) there happens frequently a discernible alteration in diseases.

5. And the priest shall look on him the seventh day : and behold, if the plague in his sight be at a stay, and the plague spread not in the skin; then the priest shall shut him up seven days more.

6. And the priest shall look on him again the seventh day : and behold, if the plague be somewhat better, and the plague spread not in the skin, the priest shall pronounce him clean : it is but a scab : and he shall wash his clothes, and be clean.

6. He shall wash his clothes : Though he were but suspected of Uncleanneſs, he shall wash his Clothes : We are obliged not onely to avoid a fault, but, as much as may be, a

suspicion, and every appearance of Evil.

7. But if the scab spread much abroad in the skin, after that he hath been seen of the priest for his cleansing; he shall be seen of the priest again.

7. Again : The Priest was not allowed to be hasty in pronouncing a person unclean; It much less becomes us rash-

ly to Judge our Brother.

8. And if the priest see, that behold, the scab spreadeth in the skin; then the priest shall pronounce him unclean : it is a leprosie.

9. When the plague of leprosie is in a man, then he shall be brought unto the priest :

10. And

10. And the priest shall see him: and behold, if the rising be white in the skin, and it have turned the hair white, and there be quick raw flesh in the rising;

10. Quick raw flesh: flesh. The growth of living flesh.

11. It is an old leprosy in the skin of his flesh, and the priest shall pronounce him unclean, and shall not shut him up: for he is unclean.

11. Not shut him up: For trial, as v. 4. the case being here very plain.

12. And if a leprosy break out abroad in the skin, and the leprosy cover all the skin of him that hath the plague, from his head even to his foot, whosoever the priest looketh;

13. Then the priest shall consider: and behold, if the leprosy have covered all his flesh, he shall pronounce him clean that hath the plague: it is all turned white: he is clean.

13. He is clean: The inward corruption being all driven out into the utmost parts, was an argument of soundness within.

14. But when raw flesh appeareth in him, he shall be unclean.

15. And the priest shall see the raw flesh, and pronounce him to be unclean: for the raw flesh is unclean: it is a leprosy.

16. Or if the raw flesh turn again, and be changed unto white; he shall come unto the priest:

17. And the priest shall see him: and behold, if the plague be turned into white; then the priest shall pronounce him clean that hath the plague: he is clean.

18. The flesh also, in which, even in the skin thereof, was a bile, and is healed,

19. And in the place of the bile there be a white rising, or a bright spot white, and somewhat reddish, and it be shewed to the priest;

20. And

20. And if when the priest touch it, behold, it be in sight lower than the skin, and the hair thereof be turned white; the priest shall pronounce him unclean: it is a plague of leprosie broken out of the skin.

21. But if the priest look on it, and behold there be no white hairs therein, and if it be not lower than the skin, but be somewhat dark; then the priest shall shut him up seven days.

22. And if it spread much abroad in the skin, then the priest shall pronounce him unclean: it is a plague.

23. But if the bright spot stay in his place, and spread not, it is a burning boil; and the priest shall pronounce him clean.

24. Or if there be any flesh, in the skin whereof there is a hot burning, and the quick flesh that burneth have a white bright spot, somewhat reddish, or white;

24. A hot burning: Heb. A burning of fire.

25. Then the priest shall look upon it: and behold, if the hair in the bright spot be turned white, and it be in sight deeper than the skin; it is a leprosie broken out of the burning: wherefore the priest shall pronounce him unclean: it is the plague of leprosie.

26. But if the priest look on it, and behold, there be no white hair on the bright spot, and it be no lower than the other skin, but be somewhat dark; then the priest shall shut him up seven days.

27. And the priest shall look upon him the seventh day: and if it be spread much abroad in the skin, then the priest shall pronounce him unclean: it is the plague of leprosie.

28. And if the bright spot stay in his place, and spread not in the skin, but it be somewhat dark; it is a rising of the burning, and the priest shall pronounce him clean: for it is an inflammation of the burning.

29. If a man or woman hath a plague upon the head, or the beard ;

30. Then the priest shall see the plague : and behold, if it be in sight deeper then the skin, and there be in it a yellow thin hair : then the priest shall pronounce him unclean : it is a dry scall, even a leprosie upon the head or beard.

31. And if the priest look on the plague of the scall, and behold, it be not in sight deeper then the skin, and that there is no black hair in it, then the priest shall shut up him that hath the plague of the scall, seven days.

32. And in the seventh day the priest shall look on the plague : and behold, if the scall spread not, and there be in it no yellow hair, and the scall be not in sight deeper then the skin ;

33. He shall be shaven, but the scall shall be not shaven : and the priest shall shut up him that hath the scall, seven days more.

34. And in the seventh day the priest shall look on the scall : and behold, if the scall be not spread in the skin, nor be in sight deeper then the skin ; then the priest shall pronounce him clean : and he shall wash his clothes, and be clean.

35. But if the scall spread much in the skin after his cleansing ;

36. Then the priest shall look on him : and behold, if the scall be spread in the skin, the priest shall not seek for yellow hair ; he is unclean.

37. But if the scall be in his sight at a stay, and that there is black hair grown up there ; the scall is healed, he is clean : and the priest shall pronounce him clean.

38. If a man also or a woman have in the skin of their flesh bright spots, even white bright spots ;

39. Then the priest shall look on them : and behold, if the bright spots in the skin of their flesh be darkish white, it is a speckled spot that groweth in the skin : he is clean.

40. And

40. And the man whose hair is fallen off his head, he is bald; yet is he clean. 40. Hair is fallen off his head: Heb. Head is pilled.

41. And he that bath his hair fallen off from the parn of his head toward his face, he is forehead-bald; yet is he clean.

42. And if there be in the bald head, or bald forehead, a white reddish sore; it is a leprosie sprung up in his bald head, or his bald forehead.

43. Then the priest shall look upon it: and behold, if the rising of the sore be white reddish in his bald head, or in his bald forehead, as the leprosie appeareth in the skin of the flesh;

44. He is a leprous man, he is unclean: the priest shall pronounce him utterly unclean, his plague is in his head.

45. And the leper in whom the plague is, his clothes shall be rent, and his head bare, and he shall put covering upon his upper lip, and shall cry; Unclean, unclean.

45. His clothes shall be rent: In token of sorrow, the Leprosie being a Divine Infliction for sin, and no ordinary Disease. See v. 2. And his head bare: This was another sign of Mourning: See the Notes on ch. 10. 6. A covering upon his upper lip: As a farther token of Sorrow and Shame, &c. 3. 7. Ezek. 24. 17, 22. And shall cry, Unclean, &c. He shall proclaim his own misery, and thereby give warning to others, that they be not defiled by him, Num. 4. 15.

46. All the days wherein the plague shall be in him, he shall be defiled; he is unclean: he shall dwell alone, without the camp shall his habitation be.

the Conversation of the Clean.

46. Without the camp: Num. 5. 2. 2 King. 15. 5. The Lepers were not only debarred from the Sanctuary, but from the Clean.

47. The

47. The garment also that the plague of leprosie is in, whether it be a woollen garment, or a linen garment,

Leptotic being considered as a Divine Infection, is said to be in a Garment, which is by this way destroyed.

47. The garment, &c. Though a Garment be not capable of a Disease strictly so called, yet the

48. Whether it be in the warp, or woof, of linen or of woollen, whether in a skin, or in any thing made of skin:

48. Thing: Heb. Work of.

49. And if the plague be greenish or reddish in the garment, or in the skin, either in the warp, or in the woof, or in any thing of skin, it is a plague of leprosie, and shall be shew-
ed unto the priest.

49. Thing: Heb. Vessel or Instrument.

50. And the priest shall look upon the plague, and shut up it that hath the plague seven days.

51. And he shall look on the plague on the seventh day: if the plague be spread in the garment, either in the warp, or in the woof, or in a skin, or in any work that is made of skin, the plague in a fretting leprosie, it is unclean.

51. A fretting leprosie: So called as it was called that in which it was found.

52. He shall therefore burn that garment, whether warp, or woof, in woollen, or in linen, or any thing of skin, wherein the plague is; for it is a fretting leprosie: it shall be burnt in the fire.

53. And if the priest shall look, and behold, the plague be not spread in the garment; either in the warp, or in the woof, or in any thing of skin;

54. Then the priest shall command that they wash the thing wherein the plague is, and he shall shut it up seven days more.

55. And

55. And the priest shall look on the plague after that it is washed : and behold, if the plague have not changed his colour ; and the plague be not spread ; it is unclean, then shalt burn it in the fire ; it is fret inward, whether it be bare within or without.

55. Whether it be bare within or without : Heb. Whether it be bald in the head thereof, or in the forehead thereof. That Garment which is worn and washed is said to be bald.

56. And if the priest look ; and behold, the plague be somewhat dark, after the washing of it, then he shall rend it out of the garment, or out of the skin, or out of the warp, or out of the woof.

57. And if it appear still in the garment, either in the warp, or in the woof, or in any thing of skin ; it is a spreading plague ; then shalt burn that wherein the plague is, with fire.

58. And the garment, either warp, or woof, or whatsoever thing of skin it be, which thou shalt wash, if the plague be departed from thence, then it shall be washed the second time, and shall be clean.

58. Clean: Or fit for use as before.

59. This is the law of the plague of leprose in a garment of woollen, or linen, either in the warp, or woof, or anything of skins, to pronounce it clean, or to pronounce it unclean.

CHAP. XIV.

The ARGUMENT.

*The Laws and Rites to be used in cleansing of the Leper.
Of Leprosie in an House, and the way of discerning it.
What is to be done in case it be spread in the House.
Of the manner of cleansing an House.*

1. **A**ND the LORD spake unto Moses, saying,

2. *This shall be the law of the leper, in the day of his cleansing: He shall be brought unto the priest;* 2. *Shall be brought: Matt. 8. 2. Mark 1. 40. Luk. 5. 12. The Leper was shut out of the Camp, and after the Israelites possessed the promised Land, out of the City. In order to his being cleansed, he was to be brought to a certain place near the Camp, or City, that the Priest might consider his case. See Math. 8. 2, 4. with Mark 1. 42. and Luk. 5. 14.*

3. *And the priest shall go forth out of the camp: and the priest shall look, and behold, if the plague of leprosie be healed in the leper.*

4. *Then shall the priest command to take for him that is to be cleansed, two birds alive, and clean, and cedar-wood, and scarlet, and hyssop.* 4. *Birds: Or, Sparrows, as in our Marginal reading, which agrees with the Vulgar Latin; but is not to be admitted in this place. The Hebrew word signifies Birds indefinitely, Dent. 14. 11. 4. 17. and in this place cannot signify Sparrows; for these Birds were by the Law clean or unclean. If they were unclean they could not be meant in this place, where clean Birds are required; but if they were clean, it would be needless to require that these should be clean when the whole kind was so. Clean: Such as may be lawfully eaten, as the Vulgar hath it. See ch. 11.*

9. *And*

Book of LEVITICUS. 81

5. And the priest shall command that one of the birds be killed in an earthen vessel, over running water.

5. Running water: Or, Spring Water.

6. As for the living bird, he shall take it, and the cedar-wood, and the scarlet, and the byssop, and shall dip them, and the living bird, in the blood of the bird that was killed over the running water.

7. And he shall sprinkle upon him that is to be cleansed from the leprose, seven times, and shall pronounce him clean, and shall let the living bird loose into the open field.

into the Camp or City, having cleansed and washed himself as is prescribed, v.8.

7. Into the open field: Heb. Upon the face of the field, To shew that the Leper who is thus cleansed might freely now go

8. And he that is to be cleansed shall wash his clothes, and shave off all his hair, and wash himself in water, that he may be clean: and after that he shall come into the camp, and shall tarry abroad out of his tent seven days.

8. His tent: Or, Dwelling-place, as the Hebrew word sometimes signifies, Jos. 22. 4. Deut. 33. 18. But this is here expressed by Tent, and not House, because when this Law

was first given the Israelites dwelt in Tents: And their Camp and Tents answered to their Cities and Houses in after-times.

9. But it shall be on the seventh day, that he shall shave all his hair off his head, and his beard, and his eyebrows: even all his hair he shall shave off: and he shall wash his clothes, also he shall wash his flesh in water, and he shall be clean.

10. And on the eighth day he shall take two he-lambs without blemish, and one ew-lamb of the first year, without blemish, and

10. Of the first year: Heb. The daughter of her year. Three tenth-deals: viz. Of an Ephah. (Num.

three tenth-deals of fine flour for (Num. 28. 5.) or, a meat-offering, mingled with oyl, three Omers (Exod. 16. 36-) for each of the three Sacrifices

above mentioned. See the Notes on Exod. 16. 36. Log: That is, about our half Pint. See the Notes on Exod. 29. 40.

11. And the priest that maketh him clean shall present the man that is to be made clean, and those things before the LORD, at the door of the tabernacle of the congregation.

12. And the priest shall take one he-lamb, and offer him for a trespass-offering, and the log of oyl, and wave them for a wave-offering before the LORD.

12. Wave them: Exod. 29. 24.

13. And he shall slay the lamb in the place where he shall kill the sin-offering, and the burnt-offering, in the holy place: for as the sin-offering is the priest's, so is the trespass-offering; it is most holy.

13. As the sin-offering: Ch. 7. 7.

14. And the priest shall take some of the blood of the trespass-offering, and the priest shall put it upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot.

14. Tip of the right ear, &c. See Exod. 29. 20. and Levit. 8. 23. with the Note upon that place.

15. And the priest shall take some of the log of oyl, and pour it into the palm of his own left hand:

16. And the priest shall dip his right finger in the oyl that is in his left hand, and shall sprinkle of the oyl with his finger, seven times before the LORD.

16. Before the LORD: that is, Before the Sanctuary where God was more peculiarly present.

17. And of the rest of the oyl that is in his hand, shall the priest put upon the tip of the right ear of

17. Upon the blood: The Blood which is mentioned v. 14.

him

him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot, upon the blood of the trespass-offering.

18. And the remnant of the oyl that is in the priest's hand, he shall pour upon the head of him that is to be cleansed: and the priest shall make an atonement for him before the LORD.

18. Oyl: The Oyl is a figure of the Renovation as the Blood is of the Remission of a Sinner. An atonement: The Leprosie being considered as

a Legal Pollution, and an infliction for sin the Leper needed an Atonement. See ch. 13. 2.

19. And the priest shall offer the sin-offering, and make an atonement for him that is to be cleansed from his uncleanness, and afterward he shall kill the burnt-offering.

20. And the priest shall offer the burnt-offering, and the meat-offering upon the altar: and the priest shall make an atonement for him, and he shall be clean.

21. And if he be poor, and cannot get so much; then he shall take one lamb for a trespass-offering to be waved, to make an atonement for him, and one tenth-deal of fine flour mingled with oyl, for a meat-offering, and a log of oyl:

21. Cannot get so much: Heb. His hand reach not. To be waved: Heb. For a waving.

22. And two turtle doves, or two young pigeons, such as he is able to get; and the one shall be a sin-offering, and the other a burnt-offering.

23. And he shall bring them on the eighth day, for his cleansing, unto the priest, unto the door of the tabernacle of the congregation, before the LORD.

24. And the priest shall take the lamb of the trespass-offering, and the log of oyl, and the priest shall wave them as a wave-offering before the LORD.

25. And he shall kill the lamb of the trespass-offering, and the priest shall take some of the blood of the trespass-offering,

offering, and put it upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot.

26. And the priest shall pour of the oyl into the palm of his own left hand.

27. And the priest shall sprinkle with his right finger, some of the oyl that is in his left hand, seven times before the LORD.

28. And the priest shall put of the oyl that is in his hand, upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot, upon the place of the blood of the trespass-offering.

29. And the rest of the oyl that is in the priest's hand, he shall put upon the head of him that is to be cleansed, to make an atonement for him before the LORD.

30. And he shall offer the one of the turtle-doves, or of the young pigeons, such as he can get;

31. Even such as he is able to get, the one for a sin-offering, and the other for a burnt-offering, with the meat-offering. And the priest shall make an atonement for him that is to be cleansed, before the LORD.

32. This is the law of him in whom is the plague of leprosie, whose hand is not able to get that which pertaineth to his cleansing.

33. And the LORD spake unto Moses and unto Aaron, saying,

34. When ye be come into the land of Canaan, which I give to you for a possession, and I put the plague of leprosie in a house of the land of your possession.

34. And I put the plague, &c. These words seem to imply that this plague is supernatural, and not any common Evil, but a Divine Judgment upon the Jews for their sins in the Land of Canaan, by which the Inhabitants of that Land were awakened to Repentance.

35. And

Book of LEVITICUS. 85

35. And he that oweth the house shall come and tell the priest, saying, It seemeth to me there is as it were a plague in the house:

36. Then the priest shall command that they empty the house before the priest go into it to see the plague; that all that is in the house be not made unclean: and afterward the priest shall go in to see the house.

36. Empty: Or, Prepare.

37. And he shall look on the plague, and behold, if the plague be in the walls of the house, with hollow strakes, greenish, or reddish, which in sight are lower then the wall;

38. Then the priest shall go out of the house to the door of the house, and shut up the house seven days.

38. Shut up: That none may enter into it and be defiled.

39. And the priest shall come again the seventh day, and shall look, and behold, if the plague be spread in the walls of the house;

40. Then the priest shall command that they take away the stones, in which the plague is, and they shall cast them into an unclean place without the city.

40. Unclean place: i. e. A place which receives the filth and polluted things of the City.

41. And he shall cause the house to be scraped within round about, and they shall pour out the dust that they scrape off, without the city into an unclean place.

42. And they shall take other stones, and put them in the place of those stones; and he shall take other mortar, and shall plaister the house.

43. And if the plague come again, and break out in the house, after that he hath taken away the stones, and after he hath scraped the house, and after it is plaistered;

44. Then the priest shall come and look, and behold, if the plague be spread in the house, it is a fretting leprosie in the house: it is unclean.

45. And he shall break down the house, the stones of it, and the timber thereof, and all the mortar of the house: and he shall carry them forth out of the city into an unclean place.

up seven days (*verse* 38.) after that to remove the infected stones (*verse* 40.) and to cause the House to be scraped (*v.* 41.) and that other stones were put in the room of those which were taken away, and that the House should be new plastered (*v.* 42.) so great a care was prescribed where the loss would be so considerable as that of an House. Besides, the Leprous House may well be considered as representing the House of *Israel*; out of which many that sinned were removed (as the infected stones) by the *Assyrians* and *Chaldeans*, &c. till at length, for their growing and inveterate wickedness they were quite destroyed.

45. He shall break down, &c. Which shall not be done till there be no remedy, and till he have staid a considerable time.

He was to shut it

46. Moreover, he that goeth into the house all the while that it is shut up, shall be unclean until the even.

47. And he that lieth in the house, shall wash his clothes: and he that eateth in the house, shall wash his clothes.

48. And if the priest shall come in, and look upon it, and behold, the plague hath not spread in the

house, after the house was plastered: then the priest shall pronounce the house clean, because the plague is healed.

49. And he shall take to cleanse the house two birds, and cedar-wood, and scarlet, and byssop.

50. And he shall kill the one of the birds in an earthen vessel, over running water.

51. And he shall take the cedar-wood, and the byssop, and the scarlet, and the living bird, and dip them in the blood of the slain bird, and in the running water, and sprinkle the house seven times.

48. Shall come in; Heb. In coming in, shall come in, &c.

• 52. And

52. And he shall cleanse the house with the blood of the bird, and with the running water, and with the living bird, and with the cedar-wood, and with the hyssop, and with the scarlet.

53. But he shall let go the living bird out of the city into the open fields, and make an atonement for the house: and it shall be clean.

53. An atonement for the house: The effect whereof reached the Owner for whose sin the House

was infected, and was cleansed from that infection by the Rites above prescribed.

54. This is the law for all manner plague of leprosie, and scall,

54. Scall: Ch. 13. 30.

55. And for the leprosie of a garment, and of an house,

56. And for a rising, and for a scab, and for a bright spot:

57. To teach when it is unclean, and when it is clean: this is the law of leprosie.

57. When it is unclean, and when it is clean: Heb. In the day of the unclean, and in the day of the clean.

CH A P. XV.

The ARGUMENT.

The Uncleaness of Men and Women in their Issues. The effect of that Uncleaness as to its spreading its Pollution. The Law and Rite of Cleansing and Purifying the Unclean.

1. **A**ND the LORD spake unto Moses, and to Aaron, saying,

2. Speak unto the children of Israel, and say unto them, When a man hath a running issue out of

2. Running issue: Or, Running of the reins. Flesh: This is to be understood in

his flesh, because of his issue he is
unclean.

in that sense in which
the word is taken,
Gen. 17. 13.

3. And this shall be his uncleanness in his issue: whether his flesh run with his issue, or his flesh be stopped from his issue, it is his uncleanness.

3. Run, — or he stopped: i. e. Whether it flow, or through its consistency stop the passage.

4. Every bed whereon he lieth that hath the issue, is unclean: and every thing whereon he sitteth, shall be unclean.

4. Thing: Hebr. Vessel.

5. And whosoever toucheth his bed, shall wash his clothes, and bathe himself in water, and be unclean until the even.

5. Whosoever toucheth, &c. This is an argument that the Man who was legally unclean with his Issue,

was under a great degree of Uncleanness in that he did not only defile what he touched, but that which was so defiled did also defile him that touched it.

6. And he that sitteth on any thing whereon he sat that hath the issue, shall wash his clothes, and bathe himself in water, and be unclean until the even.

7. And he that toucheth the flesh of him that hath the issue shall wash his clothes, and bathe himself in water, and be unclean until the even.

8. And if he that hath the issue spit upon him that is clean; then he shall wash his clothes, and bathe himself in water, and be unclean until the even.

9. And what saddle soever he rideth upon, that hath the issue, shall be unclean.

10. And whosoever toucheth any thing that was under him, shall be unclean until the even: and he that beareth any of those things, shall wash his clothes, and bathe himself in water, and be unclean until the even.

11. And whomsoever he toucheth that hath the issue (and hath not rinsed his hands in water) he shall wash his clothes, and bathe himself in water, and be unclean untill the even.

12. And the vessel of earth, that he toucheth which hath the issue, shall be broken: and every vessel of wood shall be rinsed in water.

12. Vessel of earth: Ch. 6. 28.

13. And when he that hath an issue, is cleansed of his issue; then he shall number to himself seven days for his cleansing, and wash his clothes, and bathe his flesh in running water, and shall be clean.

13. For his cleansing: i.e. For a proof of his being perfectly healed, ch. 13. 4.

14. And on the eighth day he shall take to him two turtle-doves, or two young pigeons, and come before the LORD, unto the door of the tabernacle of the congregation, and give them unto the priest.

15. And the priest shall offer them, the one for a sin-offering, and the other for a burnt-offering; and the priest shall make an atonement for him before the LORD, for his issue.

15. Atonement: See ch. 14. 18.

16. And if any man's seed of copulation go out from him, then he shall wash all his flesh in water, and be unclean untill the even.

16. Go out from him: viz. Against his Will. See Dent. 23.

16. Unclean: i.e. Legally unclean.

17. And every garment, and every skin whereon is the seed of copulation, shall be washed with water, and be unclean untill the even.

18. The woman also with whom man shall lie with seed of copulation, they shall both bathe themselves in water, and be unclean untill the even.

19. And

19. And if a woman have an issue, and her issue in her flesh be blood, she shall be put a-part seven days: and whosoever toucheth her, shall be unclean untill the even.

19. Put apart: Heb. In her separation on.

20. And every thing that she lieth upon in her separation, shall be unclean: every thing also that she sitteth upon, shall be unclean.

21. And whosoever toucheth her bed, shall wash his clothes, and bathe himself in water, and be unclean untill the even.

22. And whosoever toucheth any thing that she sat upon, shall wash his clothes, and bathe himself in water, and be unclean untill the even.

23. And if it be on her bed, or on any thing whereon she sitteth, when he toucheth it; he shall be unclean untill the even.

24. And if any man lie with her at all, and her flowers be upon him, he shall be unclean seven days: and all the bed whereon he lieth, shall be unclean.

24. Lie with her at all: That is, though he do it ignorantly, not knowing her to be in that condition: For if he did it knowingly he was liable to be cut off, ch. 20. 18.

25. And if a woman have an issue of her blood many days out of the time of her separation, or if it run beyond the time of her separation; all the days of the issue of her uncleanness shall be as the days of her separation: she shall be unclean.

26. Every bed whereon she lieth all the days of her issue, shall be unto her as the bed of her separation; and whatsoever she sitteth upon, shall be unclean, as the uncleanness of her separation.

27. And whosoever toucheth those things shall be unclean, and shall wash his clothes, and bathe himself in water, and be unclean untill the even.

28. But if she be cleansed of her issue; then she shall number to her self seven days, and after that she shall be clean. 28. Cleansed: i.e. Healed. See v. 13.

29. And on the eighth day she shall take unto her two turtles, or two young pigeons; and bring them unto the priest, to the door of the tabernacle of the congregation.

30. And the priest shall offer the one for a sin-offering, and the other for a burnt-offering; and the priest shall make an atonement for her before the LORD, for the issue of her uncleanness.

31. Thus shall ye separate the children of Israel from their uncleanness; that they die not in their uncleanness, when they defile my tabernacle that is among them. 31. When they defile my Tabernacle: By approaching to it in their legal impurities. See ch. 16. 16.

32. This is the law of him that hath an issue, and of him whose seed goeth from him, and is defiled therewith:

33. And of her that is sick of her flowers, and of him that hath an issue, of the man, and of the woman, and of him that lieth with her which is unclean.

CHAP. XVI.

The ARGUMENT.

Of the High-priest's going into the Holy of Holies. He must put on the Holy Garments, and bring his Sin-offering for himself. Of the two Goats for the People; one whereof was a Sin-offering for them; of the other called the Scape-goat. Aaron's Burnt-offering, and that of the People. The tenth Day of the seventh Month, the Day of Expiation, appointed to be both a Fast, and Sabbath, or Day of Rest.

I. AND

1. **A**ND the LORD spake ^{1. Death : Chap.} unto Moses, after the ^{10. 2.} death of the two sons of Aaron, when they offered before the LORD, and died ;

2. And the LORD said unto Moses, Speak unto Aaron thy brother, that he come not at all times into the holy place within the veil, before the mercy-seat, which is upon the ark ; that he die not : for I will appear in the cloud upon the mercy-seat.

to the most Holy place ; viz. When the Tabernacle was taken down or set up according to the Removals of the Israelites, &c. Into the holy place : i. e. The Holy of Holies, as appears by what follows. This was a Figure of Heaven, Heb. 9. 12, 24. And the High-priest's going into it, of our Saviour Christ's entering into Heaven, Heb. 9. 11, 12. In the cloud : i. e. In the Cloud or Smoak of the Incense, mentioned v. 13. and which was to be offered but once in the year.

3. Thus shall Aaron come into the holy place : with a young bullock for a sin-offering, and a ram for a burnt-offering.

3. With a young Bullock : Of his own, and for his own and his families Sin, v. 6.

4. He shall put on the holy linen coat, and he shall have the linen breeches upon his flesh, and shall be girded with the linen girdle, and with the linen mitre shall he be attired : these are holy garments ; therefore shall he wash his flesh in water, and so put them on.

4. The holy linen Coat, &c. The Service peculiar to this day was to be performed by the High-priest in his linen Vestments, not in his more costly Attire of Gold. This meaner Garb, being judged more agreeable with that Sorrow and Repentance which

which the Service of the day required. Upon his flesh: Flesh is to be understood in the sense in which it is taken, *ch.* 15. 2.

5. And he shall take of the congregation of the children of Israel, two kids of the goats for a sin-offering, and one ram for a burnt-offering.

6. And Aaron shall offer his bullock of the sin-offering, which is for himself, and make an atonement for himself, and for his house.

6. Make an atonement: Heb. 9. 7. His house: i. e. The rest of the Priests, *v.* 33. who are called the

House of Aaron, *Psal.* 135. 19.

7. And he shall take the two goats, and present them before the LORD, at the door of the tabernacle of the congregation.

8. And Aaron shall cast lots upon the two goats; one lot for the LORD, and the other lot for the scape-goat.

8. One lot for the LORD: i. e. One Lot was so marked, that it did express that it belonged to

the Lord, and the Goat on which it fell was to be Sacrificed. The Sufferings of Christ are hereby prefigured, which, how casual soever they might seem to us to be, did not happen without the particular Providence and Counsel of God, *Prov.* 16. 33. *Act.* 4. 28. Scape-goat: Heb. *Aza-zel*; i. e. The Goat which was to be sent away alive, into a place not inhabited.

9. And Aaron shall bring the goat upon which the LORD's lot fell, and offer him for a sin-offering.

9. Fell: Heb. *Wem* up. There is no inconsistency between the Marginal reading and the Text: The

High-priest took the two Lots out of a Box, and lift up his Hands on high, and then put each Lot upon the Goats severally, as they stood before him, on his right and left Hand. [*Maim. Jom Hak-kippur, c.* 3.] With reference to the Box, the Lot may be said to come up; and with respect to the Goat, on whom it was put, to fall, *Josh.* 18. 11. *ch.* 19. 1. *Numb.* 33. 54.

10. But the goat on which the lot fell to be the scape-goat, shall be presented alive before the LORD, to make an atonement with him, and to let him go for a scape-goat into the wilderness.

10. To make an atonement: This Goat was a Sin-offering as well as the other, and is so called, (v. 5.) And though he were not slain as the other, yet was he char-

ged with the Iniquity of the Israelites, and might therefore be said to bear their Iniquities, and to make Atonement for them.

11. And Aaron shall bring the bullock of the sin-offering, which is for himself, and shall make an atonement for himself, and for his house, and shall kill the bullock of the sin-offering which is for himself.

12. And he shall take a censer-full of burning coals of fire from off the altar before the LORD, and his hands-full of sweet incense beaten small, and bring it within the veil.

12. The Altar :
i. e. The Altar of Burnt-offerings, or the brazen Altar.

13. And he shall put the incense upon the fire before the LORD, that the cloud of the incense may cover the mercy-seat that is upon the testimony, that he die not.

13. Put the incense: This was done after the Bullock mentioned (v. 3, 11.) was killed, and before the blood was

sprinkled. And by this means the way was prepared into the Holy of Holies, (v. 2.) Incense was a Figure of Prayer: And the Incense which the High-priest here offers up, was a Figure of the fervent Prayers which our Saviour made a while before his going into Heaven, or that entering into the Holy place which is mentioned, Heb. 9. 12. That he die not: See v. 2. and Exod. 33. 10.

14. And he shall take of the blood of the bullock, and sprinkle it with his finger upon the mercy-seat eastward: and before the mercy-seat shall he sprinkle of the blood with his finger seven times.

14. He shall take: Heb. 9. 13. and ch. 10. 4. Sprinkle: Ch. 4. 6. Upon the mercy-seat: i. e. Upon the top of the Mercy-seat:

cy-feat: This the Jews say was done once, besides the seven times before the Mercy-feat, as follows.

15. Then shall he kill the goat of the sin-offering that is for the people, and bring his blood within the veil, and do with that blood as he did with the blood of the bullock, and sprinkle it upon the mercy-feat, and before the mercy-feat.

16. And he shall make an atonement for the holy place, because of the uncleanness of the children of Israel, and because of their transgressions in all their sins: and so shall he do for the tabernacle of the congregation that remaineth among them, in the midst of their uncleanness.

17. And there shall be no man in the tabernacle of the congregation, when he goeth in to make an atonement in the holy place, untill he come out, and have made an atonement for himself, and for his household, and for all the congregation of Israel.

18. And he shall go out unto the altar that is before the LORD, and make an atonement for it; and shall take of the blood of the bullock, and of the blood of the goat, and put it upon the horns of the altar round about.

19. And he shall sprinkle of the blood upon it with his finger seven times, and cleanse it, and hallow it from the uncleanness of the children of Israel.

16. Because of the uncleanness: Or, from the uncleanness. By this means it shall be purged or cleansed from the uncleanness of the Israelites, Heb. 9. 23. Remaineth: Heb. Dwelleth.

17. No man: Luk. 1. 10. The High-priest alone was concerned in this Service, and in that a fit Type of Christ, who by himself purged our sins, Heb. 1. 3.

18. Altar: i. e. The Altar of Incense, Exod. 30. 10. And the blood: viz. Mingled together.

20. And

20. And when he hath made an end of reconciling the holy place, and the tabernacle of the congregation, and the altar, he shall bring the live goat :

20. Reconciling :
Or, Purging. See
v. 19.

21. And Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send him away by the hand of a fit man into the wilderness.

21. His hands: See
ch. 4. 1. Confess :
In the name of the
People this Confessi-
on was to be made;
and the Jews in af-
ter-times tell us the
form of words which
were used : viz. O
Lord, thy people the
house of Israel have

done iniquity, trespassed and sinned before thee, O Lord; make atonement for the iniquities, transgressions and sins, which thy people the house of Israel have done unrighteously, transgressed and sinned before thee, as it is written in the law of Moses thy servant, saying, In this day he shall make atonement for you, &c. [Lev. c. 6. v. 2.] Putting them upon, &c. After this manner transferring the guilt of Israel upon the head of the Goat, which was a Type of Christ, on whom the Lord hath laid the iniquity of us all, Isa. 53. 6. 2 Cor. 5. 21. A fit man: Heb. A man of opportunity: Or, a man prepared and designed for that service.

22. And the goat shall bear upon him all their iniquities, unto a land, not inhabited: and he shall let go the goat in the wilderness.

22. Not inhabited :
Heb. Of separation.

23. And Aaron shall come into the tabernacle of the congregation; and shall put off the linen garments, which he put on when he went into the holy place, and shall leave them there.

24. And

24. And he shall wash his flesh with water in the holy place, and put on his garments, and come forth, and offer his burnt-offering, and the burnt-offering of the people, and make an atonement for himself, and for the people.

25. And the fat of the sin-offering shall be burnt upon the altar.

25. Fat: This was onely to be burnt upon the Altar, the Body was burnt without the Camp, v. 27.

26. And he that let go the goat for the scape-goat, shall wash his clothes, and bathe his flesh in water, and afterward come into the camp.

27. And the bullock for the sin-offering, and the goat for the sin-offering, whose blood was brought in to make atonement in the holy place, shall one carry forth without the camp, and they shall burn in the fire their skins, and their flesh, and their dung.

27. And the Bullock, &c. Ch. 6. 30. Heb. 13. 11.

28. And he that burneth them, shall wash his clothes, and bathe his flesh in water, and afterward he shall come into the camp.

29. And this shall be a statute for ever unto you: that in the seventh month, on the tenth day of the month, ye shall afflict your souls, and do no work at all, whether it be one of your own country, or a stranger that sojourneth among you.

29. A statute for ever: During the Legal Dispensation it was to continue among them: But then Christ put an end to it, and rendered the Service useless, and the destruction of their Temple rendered it impracticable.

30. For on that day shall the priest make an atonement for you, to cleanse you, that ye may be clean from all your sins before the LORD.

30. From all your sins: This is to be understood with relation to the Blood of Christ, (1 Joh. 2. 2.) which cleanseth us from all Sin, 1 Joh. 1. 7. And also

also upon the Repentance of the Sinner, without which he was not pardoned by the day of Expiation.

31. It shall be a sabbath of rest unto you, and ye shall afflict your souls by a statute for ever.

ordinary and common Work, and abstain from their food and sensual Pleasures. See *Isa.* 58. 13. *Levit.* 23. 29, 30.

32. And the priest whom he shall anoint, and whom he shall consecrate to minister in the priest's office in his father's stead, shall make the atonement, and shall put on the linen clothes, even the holy garments.

31. A Sabbath of rest. &c. It was a time in which they were to forbear their

32. Whom he shall anoint: i.e. Who shall be anointed, as the Vulgar hath it. And to whom he shall consecrate; i.e. who shall be consecrated: An active Verb without a Per-

son, is frequently in the Holy Scripture to be taken passively: The well observing whereof will tend to the removing many difficulties. E. g. *They could not believe; because that Esaias said again, He hath blinded their eyes, and hath hardened their hearts.* *Joh.* 12. 39, 40. The Jew's unbelief is not there imputed to God, as to the Cause: 'Tis not so imputed by the Prophet, *Esai.* 6. 9. nor by St. *Matthew*, who cites that place, *ch.* 13. 14, 15. All it imports is, That their eyes were blinded, and their hearts hardened: And thus is expressed, *Act.* 28. 27. Thus, He hardened Pharaoh's heart, *Exod.* 7. 12. signifies no more than, that his heart was hardened. See the Note on that place. Thus, He moved David, *2 Sam.* 24. 1. imports no more but this, That David was moved. There are many such places. See *Luk.* 12. 29. *16.* 9. *14.* 35. *Isa.* 9. 9. *Adam.* 5. 13.

33. And he shall make an atonement for the holy sanctuary, and he shall make an atonement for the tabernacle of the congregation, and for the altar: and he shall make an atonement for the priests, and for all the people of the congregation.

34. And this shall have an ever-
lasting statute unto you, to make an
atonement for the children of Israel,
for all their sins, once a year. And he did as the LORD
commanded Moses.

34. Once a year :
Exod. 30. 10. Heb.

CHAP. XVII.

The ARGUMENT.

Whoever killed an Ox, Lamb or Goat (during the Isaac-
lites stay in the Wilderness) was obliged to bring it to
the door of the Tabernacle, that the Blood of it might
be sprinkled on the Altar. Sacrificing to Devils is for-
bidden. The eating of Blood again forbidden. That
which dies of it self, and is torn by Beasts, is also for-
bidden.

1. **A**ND the LORD spake unto Moses, say-
ing,

2. Speak unto Aaron, and unto
his sons, and unto all the children
of Israel, and say unto them, This
is the thing which the LORD
hath commanded, saying,

2. Unto Aaron,
and unto his sons, and
unto all the children
of Israel: This fol-
lowing Precept con-
cerned the Priests and

all the People, as appears from v. 5, 6. and is accordingly
given unto all of them.

3. What man soever there be of the house of Israel,
that killeth an ox, or lamb, or goat in the camp, or that
killeth it out of the camp,

C H A P. XVIII.

The ARGUMENT.

The Israelites are warned to shun the Practices of Egypt and Canaan. Of unlawfull Marriages. Adultery is forbid, and several other impure Mixtures and Practices.

1. **A**ND the LORD spake unto Moses, saying,

2. *Speak unto the children of Israel, and say unto them, I am the LORD your God.*

3. *After the doings of the land of Egypt wherein ye dwell, shall ye not do; and after the doings of the land of Canaan whither I bring you, shall ye not do: neither shall ye walk in their ordinances.*

3. Egypt: Which was an Idolatrous Nation, *Ezek. 20. 7, 8. ch. 23. 8.* and where they had defiled themselves. And they being warned against Idolatry before *(ch.*

17. 7.) are seasonably here cautioned to shun the doings of Egypt. Of Canaan: That Land was guilty of that uncleanness which is forbidden in the following words; and therefore the Israelites are here very seasonably warned against the Practices of that People, *v. 24, 25, 27, 28. and 20. 23.* And the Wilderness is chosen as a very fit place to give these Laws in, the Israelites being removed from the snares and temptations of Egypt, and not as yet mingled with the People of Canaan.

4. *Ye shall do my judgments, and keep mine ordinances, to walk therein: I am the LORD your God.*

5. *Ye shall therefore keep my statutes and my judgments: which if a man do, he shall live in them: I am the LORD.*

5. Which if a man do, he shall live in them: *Ezek. 20. 11. Rom. 10. 5. Gal. 3. 12.* Life, in the phrase of the Holy Scripture, implies Ease and Prosperity, or the

Comforts and Blessings of Life, *Levit.* 25. 36. *1 Sam.* 25. 6. *1 King.* 1. 25. These were promised to the *Israelites* upon Obedience to the Laws of *Moses*. In or by these Laws, while they adhered to them, they enjoyed these good things. The express promise of Eternal life belongs to the Gospel-Covenant, *Joh.* 17. 3. *1 Tim.* 4. 8. *2 Tim.* 1. 10. *Heb.* 8. 6. For though Obedience to the Law (the Moral part of it especially) were the way to a future, as well as present Happiness, (*Matt.* 19. 17, 18, 19.) Yet that Obedience, through the Corruption of humane Nature, being imperfect, could not intitle them to the Reward of Eternal life.

6. None of you shall approach to any that is near of kin to him, to uncover their nakedness: I am the LORD.

the following Particulars. To uncover their nakedness: This is to be understood of carnal Copulation, as is plain from what follows, as well as from the use of the words themselves in other places, *v.* 18. *1 Cor.* 12. 23.

6. Near of kin to him: *Heb.* Remainder of his flesh. This general Expression is to be explained by

7. The nakedness of thy father, or the nakedness of thy mother, shalt thou not uncover: she is thy mother, thou shalt not uncover her nakedness.

as it sometimes signifies, (*1 Sam.* 28. 3. *2 Sam.* 2. 15. *Zech.* 9. 9.) and then the latter words are but Exegetical of the former. And then the Prohibition is but one, though the fault be double. For he that lieth with his Father's Wife doth uncover his Father's nakedness as well as his Mother's, (*ch.* 20. 11. and *verse* 8. of this Chapter. It is expressly said (*v.* 8.) that the nakedness of the Father's Wife is the nakedness of the Father; And (*chap.* 20. 11.) that the man that lieth with his father's wife, hath uncovered his father's nakedness. Again, (*ch.* 20. 20, 21.) The Man that lies with his Uncle's or Brother's Wife, is said to uncover his Uncle's and Brother's nakedness. And he that defiles his Father's bed, may be fitly said to uncover his Father's nakedness.

7. Of thy father, or the nakedness of thy mother: The Hebrew Particle, which we translate Or, may be translated Even,

ness. *She is thy Mother* : i.e. Thine own Mother; the Mother-in-law being forbid in the next Verse.

8. The nakedness of thy father's wife shalt thou not uncover : it is thy father's nakedness.

8. The nakedness : Chap. 20. 11. Deut. 22. 30. and 27. 20. 1 Cor. 5. 1.

9. The nakedness of thy sister, the daughter of thy father, or daughter of thy mother, whether she be born at home, or born abroad, even their nakedness thou shalt not uncover.

9. Born at home, or born abroad : i.e. Begotten by thy Father of another Wife or Woman, or born of thy Mother by another man, ch. 20. 17.

10. The nakedness of thy son's daughter, or of thy daughter's daughter, even their nakedness thou shalt not uncover : for theirs is thine own nakedness.

10. Thine own : Thy Son and Daughter being thine own Flesh.

11. The nakedness of thy father's wives daughter, begotten of thy father, (she is thy sister) thou shalt not uncover her nakedness.

11. Thy Sister : i.e. By the same Father.

12. Thou shalt not uncover the nakedness of thy father's sister : she is thy father's near kinswoman.

12. Thou, &c. Ch. 20. 19. Near kinswoman : viz. Partaking of the same Flesh.

13. Thou shalt not uncover the nakedness of thy mother's sister : for she is thy mother's near kinswoman.

14. Thou shalt not uncover the nakedness of thy father's brother, thou shalt not approach to his wife : she is thine aunt.

14. Thou shalt not uncover, &c. Ch. 20. 20. See the Notes on verse 7.

15. Thou shalt not uncover the nakedness of thy daughter-in-law : she is thy son's wife, thou shalt not uncover her nakedness.

15. Thou, &c. Ch. 20. 12.

16. Thou

16. Thou shalt not uncover the nakedness of thy brother's wife : it is thy brother's nakedness.

and dye Childless, then the Brother that was next, married her, *Dent. 25. 5.*

17. Thou shalt not uncover the nakedness of a woman, and her daughter, neither shalt thou take her son's daughter, or her daughter's daughter, to uncover her nakedness ; for they are her near kinswomen : it is wickedness.

18. Neither shalt thou take a wife to her sister, to vex her, to uncover her nakedness, besides the other in her life-time.

so to understand these words, as if Polygamy were here forbid. For that it was not is evident from the practice of the *Israelites*, which passeth without reproof. And therefore, though the Marginal reading be such as the Original abstractly considered will bear, yet the subject-matter requires, that we take the word *Sister* in the common acceptation of it, and then is an *Israelite* forbid to take to Wife his Wife's Sister whiles that Wife is living. To vex her : As a Rival to her, which frequently occasions vexation, *1 Sam. 1. 6.*

19. Also thou shalt not approach unto a woman to uncover her nakedness, as long as she is put apart for her uncleanness.

20. Moreover thou shalt not lie carnally with thy neighbour's wife, to defile thy self with her.

21. And thou shalt not let any of thy seed pass through the fire to Azolech, neither shalt thou profane the name of thy God : I am the LORD.

16. Thou, &c. Ch. 20. 21. Thy brother's wife : i. e. During his life; but if he dye,

17. Wickedness : Incest, with the Vulgar.

18. Wife to her Sister : Or, One wife to another. This is the Marginal reading ; but we are not

19. Also, &c. Ch. 20. 18.

21. Thy seed : That is, Thy Children or Offspring. *Deut. 18. 10.* Pass through the fire : *Chap. 20. 2. 2 King. 23. 10.* Here

is no mention of Fire in the *Hebrew* Text, but that it is to be understood is plain from *Deut.* 18. 10. *2 King.* 23. 10. Such a Custom obtained among the ancient *Heathens*; they made it a part of their Religion to burn some of their Children as a Sacrifice to their false God, *2 Chron.* 28. 3. *Jer.* 7. 31. 19. 9. *Ps.* 106. 37, 38. *Molech*: Called *Ati*, *7. 49. Molech*; the name of an Idol which the *Ammonites* worshipped, *1 King.* 11. 7. and otherwise called *Milcham*, *2 King.* 23. 13. It hath been thought to be the same with the Planet *Saturn*, or else the *Sun*, which they worshipped; and *Molech* may indifferently relate to the Star or the Image and Figure thereof, *Jer.* 49. 3. *Amos* 5. 36. It was a very principal Idol among the *Heathens*; and the *Hebrews* worshipped his Dominion and Kingly Superintendency.

22. Thou shalt not lie with mankind, as with woman-kind: it is abomination.

23. Neither shalt thou lie with any beast to defile thy self therewith: neither shall any woman stand before a beast to lie down thereto: it is confusion.

24. Defile not you your selves in any of these things: for in all these the nations are defiled, which I cast out before you.

25. And the land is defiled: therefore I do visit the iniquity thereof upon it, and the land it self vomiteth out her inhabitants.

25. Vomiteth out her inhabitants: Being as it were overcharged and burthened with them, *Jer.* 9. 19.

26. Ye shall therefore keep my statutes and my judgments, and shall not commit any of these abominations: neither any of your own nation, nor any stranger that sojourneth among you:

26. Stranger: Or, Sojourner and Proselyte.

27. (For

27. (For all these abominations have the men of the land done, which were before you, and the land is defiled)

27. (For all these abominations, &c. As Abominations implies such things as have a

a Moral turpitude,

filchiness and malignity antecedent to any positive Law, these words cannot extend to all the particulars mentioned from v. 7. but these words must refer to the sins mentioned, v. 20, 21, 22, 23. to which the words v. 24. seem particularly to refer. But the word *Abomination* is sometimes applied to those things which were forbid by a positive Law, and that were not antecedently evil, as in *Levit. 17. 10.* *20, 40, 41.* *Dent. 17. 1.* And the practice of any of the things forbidden from v. 7. might be reckoned as Abominations, especially to the *Israelites* (and *Profelytes* of Justice) who were obliged to keep these Laws (see v. 26.) in the sense of that word.

28. That the land spue not you out also, when ye defile it, as it spued out the nations that were before you.

28. Spued out : See v. 25.

29. For whosoever shall commit any of these abominations, even the Strangers that commit them, shall be cut off from among their people.

30. Therefore shall ye keep mine ordinance, that ye commit not any one of these abominable customs, which were committed before you, and that ye defile not your selves therein : I am the LORD your God.

C H A P. XIX.

The ARGUMENT.

Obedience to Parents is required, and observation of God's Sabbaths. Idolatry is forbidden. The Law of the Peace-offering. A remainder for the Poor out of the Harvest and Vintage. Theft, Fraud and Perjury, Inhumanity, Unjustice and Tale-bearing are forbid; so are Revenge and Hatred, and divers mixtures. Several other Laws, viz. Concerning the use of Bondwomen, planting Trees of Fruit, eating Blood, &c.

1. **A**ND the LORD spake unto Moses, saying,

2. Speak unto all the congregation of the children of Israel, and say unto them, Ye shall be holy: for I the LORD your God am holy.

2. Ye shall be holy: Ch. 11. 44. and 20. 7. 1 Pet. 1. 16.

3. Ye shall fear every man his mother, and his father, and keep my sabbaths: I am the LORD your God.

3. Fear: Or, Reverence. And, this must be an inward Awe and Reverence, and is due to the Mother

who generally does not over-awe her Children, as well as to the Father who hath greater Power, and a superior Authority, and is generally less despised. Sabbaths: Not only the Seventh day, but all other appointed times of rest, ch. 16. 31.

4. Turn ye not unto idols, nor make to your selves molten gods: I am the LORD your God.

4. Idols: The Hebrew word is observed to signify things of nought, and which

have no true Being or Value. See 1 Cor. 8. 4. and ch. 10. 19.

5. And if ye offer a sacrifice of peace-offerings unto the LORD; ye shall offer it at your own will. *At your own will: Or, That it may be accepted, i.e. Ye shall offer it as is appointed, that so God may accept it: This sense is confirmed by v. 7. and the Greek and Vulgar. See Levit. 1. 3. and 23. 11.*

6. It shall be eaten the same day ye offer it, and on the morrow: and if ought remain until the third day, it shall be burnt in the fire. *The same day: If the Sacrifice of Peace-offering be for Thanksgiving, ch. 7. 15. On the morrow: If the Peace-offering be a Vow or Voluntary Offering.*

7. And if it be eaten at all on the third day, it is abominable; it shall not be accepted. *Not be accepted: Ch. 7. 18.*

8. Therefore every one that eateth it shall bear his iniquity, because he hath profaned the hallowed thing of the LORD: and that soul shall be cut off from among his people.

9. And when ye reap the harvest of your land, thou shalt not wholly reap the corners of thy field, neither shalt thou gather the gleanings of thy harvest. *When ye reap: Ch. 23. 22.*

10. And thou shalt not glean thy vineyard, neither shalt thou gather every grape of thy vineyard; thou shalt leave them for the poor and stranger: I am the LORD your God.

11. Ye shall not steal, neither deal falsely, neither lie one to another. *Steal, &c. Theft is the occasion of these sins which follow, viz. Lying, and Fraud, and Perjury. Vid. Notes on Exod. 22. 11. And is fully forbid in the first place.*

12. And

12. And ye shall not swear by my name falsely, neither shalt thou profane the name of thy God: I am the LORD.

God is then profaned when it is irreverently used or appealed to in confirmation of a Lye, as it is in Perjury and Common Swearing.

12. Swear: Exod. 20. 7. Deut. 5. 11. Matt. 5. 34. Jam. 5. 12. Profane the name: The Name of

13. Thou shalt not defraud thy neighbour, neither rob him: the wages of him that is hired, shall not abide with thee all night until the morning.

13. The wages: Deut. 24. 14. 15. Tob. 4. 14.

14. Thou shalt not curse the deaf, nor put a stumbling-block before the blind, but shalt fear thy God: I am the LORD.

blinding, and they could not be convicted of these Crimes, yet the fear of God ought to restrain them, Deut. 27. 18.

14. Curses the deaf, &c. Though the Deaf cannot hear the Curse nor the Blind discern the Stum-

15. Ye shall do no unrighteousness in judgment, thou shalt not respect the person of the poor, nor honour the person of the mighty: but in righteousness shalt thou judge thy neighbour.

15. Respect: Exod. 23. 3. Deut. 1. 17. and 16. 19. Prov. 24. 23. Jam. 2. 9. 1 Joh. 2. 11.

16. Thou shalt not go up and down as a tale-bearer among thy people; neither shalt thou stand against the blood of thy neighbour: I am the LORD.

16. A tale-bearer: The word is observed to signify a Merchant, and here denotes one that drives a trade in carrying

Tales and Stories from one to another, and especially Accusations, which disturb the Peace, and sometimes endanger the Lives of Men, and is therefore fitly forbid, together with the standing against the Blood or Life of a Neighbour, Ezek. 22. 9. Neither shalt thou stand against the blood of thy neighbour: i. e. Thou shalt not suffer an innocent

cent *Israelite* to lose his Life when it is in thy power to help him. In this sense these words are understood by the *Jewish* Writers. [*Seld. de Jur. Natural. l. iv. c. iii.*]

17. Thou shalt not hate thy brother in thine heart: thou shalt in any wise rebuke thy neighbour, and not suffer sin upon him.

not suffer sin upon him: Or, That thou bear not sin for him: This Marginal reading agrees well with the Hebrew Text, and with the Ancient Versions. And then we are taught, That he who does not reprove his Brother who goes on in a sinfull course, shall be punished for that sin which he might have prevented.

18. Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbour as thy self: I am the LORD:

Rom. 13. 9. Gal. 5. 14. Jam. 2. 8.

19. Ye shall keep my statutes: Thou shalt not let thy cattel gender with a diverse kind: Thou shalt not sow thy field with mingled seed: neither shall a garment mingled of linen and woollen come upon thee.

should be disturbed by Men. And he that transgressed this Law, seemed to derogate from the Wisdom of God's Creation. *With mingled seed*: By this and the following Prohibition they were warned against perverting the Order of Things, and causing Confusion: And simplicity of Manners and Dealing may very well at the same time be insinuated and commended to them. Besides that, a mingled Garment is forbid, because the Idolatrous Priests were wont to wear such Garments at that time, saith *Maimon*, [*More Nevochim, p. 3. c. 37.*]

17. Thou shalt not, &c. 1. Joh. 2. 11. Thou shalt in any wise: *Ecclus. 19. 13. Matt. 18. 15.* And

18. *Avenge*: Or, Return one Evil for another, *Jer. 50. 15. Rom. 12. 18, 19. But thou, &c. Matt. 5. 43. and 22. 39.*

19. *With a diverse kind*: God had wisely created the several Orders of Beings and Kinds of living Creatures, and distinguished these Creatures into Sexes, and will not that this Order

20. And

Book of LEVITICUS. 113

20. And whosoever lieth carnal-ly with a woman that is a bond-maid betrothed to an husband, and not at all redeemed, nor freedom given her; she shall be scourged: they shall not be put to death, because she was not free.

20. Betrothed to an husband: Or, Abused by any; Heb. Reproached by, or, for man. She shall be scourged: Or, they shall be scourged: Heb. There shall be a scourging. The meaning of the place

is this, That whereas according to the Law, Deut. 22. 23, 24. He that lay with a betrothed Damself, that is a free woman, is punishable with Death as well as the Adulterer; he that should lie with a Bond woman should not therefore die; but in this case the Woman should be scourged, as well as the Man should be obliged to bring a Sacrifice (v. 11.)

21. And he shall bring his trespass-offering unto the LORD, unto the door of the tabernacle of the congregation, even a ram for a trespass-offering.

22. And the priest shall make an atonement for him with the ram of the trespass-offering, before the LORD, for his sin which he hath done: and the sin which he hath done, shall be forgiven him.

23. And when ye shall come into the land, and shall have planted all manner of trees for food; then ye shall count the fruit thereof as uncircumcised: three years shall it be as uncircumcised unto you: it shall not be eaten of.

23. As uncircumcised: And consequently, to be rejected, as it follows, It shall not be eaten of. Three years shall it be as uncircumcised:

This Precept, seems to have been given to draw them from the practices of Idolaters, whose custom it was to offer up part of the first Fruits of those Trees of which Fruit they were wont to eat, and to eat part of them in the Idol's Temple; being of an Opinion, that the Tree which was planted would not otherwise thrive. And because generally the Trees planted in Canaan, at the farthest, brought forth in the space of three years: this is made the term during which their Fruit is to be reputed as Uncircumcised.

cumcised. This Maimon expressly affirms, [vid. More Nevochim, p. 3. c. 37.]

24. But in the fourth year all the fruit thereof shall be holy to praise the LORD withall.

24. Holy to praise the LORD withall. Heb. Holiness of praises to the Lord.

That is, They were then set apart and consecrated to God with praise; they being then either given to the Priests, or eaten by the Owners before the Lord as the second Tithes, Deut. 12. 17, 18. *vid. Joseph. Antiq. l. 4. c. 8.*

And in the fifth year shall ye eat of the fruit thereof, that it may yield unto you the increase thereof: I am the LORD your God.

25. Ye shall eat of your own property. That a man may yield: i. e. While ye shall obey my Precepts, Lev. 26. 33, 40.

26. Ye shall not eat any thing with the blood: neither shall ye use enchantment, nor observe times.

26. With the blood: i. e. Before the blood be separated. Use enchantment: That

which is by these words forbid, seems to be this, That they should not govern themselves by a superstitious Observation of casual Events; and thence make conjectures of future successes: As they do who from the passing by of Beasts, or the chattering of Birds, undertake to conclude concerning their future Successes, and do accordingly govern themselves; which is an argument of a great distrust of the Divine Providence. *Nor observe times*: i. e. Not repute them lucky and unlucky, and govern themselves by those superstitious Observations.

27. Ye shall not round the corners of your heads, neither shall thou mar the corners of thy beard. The Heathens, especially in their Mourning; *Isa. 15. 2. 30. 48. 37.*

27. Ye shall not round; &c. Ch. 21. 5. This seems to have been the Manner of Mourning; *Isa. 15. 2.*

28. Ye shall not make any cuttings in your flesh for the dead, nor print any marks upon you: I am the LORD.

28. Make any cuttings: Deut. 14. 1.

29. Do not prostitute thy daughter, to cause her to be a whore; lest the land fall to whoredom, and the land become full of wickedness.

29. Prostitute: Heb. Profane.

30. Ye shall keep my sabbaths, and reverence my sanctuary: I am the LORD.

30. Reverence: Heb. Sanctuary: i. e. the

who was more especially present there; and for that cause it was not to be used as a common but as a separated and consecrated place. See Eccly. 5. 1. Job. 2. 18, 19, 20. Mark 1. 16.

is with great regard for the sake of God,

31. Regard not them that have familiar spirits, neither seek after wizards, to be defiled by them: I am the LORD your God.

31. Familiar spirits: The Hebrew

Bottle, and from thence to denote the Belly; and the Greek here render it by a word which signifies those who speak out of the Belly, and by that means imposed upon Men. Wizards: The Hebrew word implies the Knowledge which these Men made profession of; And agreeably may be called Canning or Wise Men, who pretended to tell what was not to be known by Natural Causes, or Ordinary Means.

word is observed to be derived from a word that signifies a

32. Thou shalt rise up before the grey head, and honour the face of the old man, and fear thy God: I am the LORD.

32. Honour: Lam. 5. 12.

33. And if a stranger sojourn with thee in your land, ye shall not vex him.

33. If a stranger: Exod. 22. 21. Vex: Or, Oppress.

34. But the stranger that dwelleth with you, shall be unto you as one born amongst you, and thou shalt love him as thy self, for ye were strangers in the land of Egypt: I am the LORD your God.

34. But the stranger: Exod. 23. 9.

34. Ye shall do no unrighteousness in judgment, in mete-yard, in weight, or in measure.

were sold. *Weight*: This was the way of paying Gold or Silver, and selling Brass and Iron. *Measure*: Thus Wine and Oyl, &c. were sold by certain Measures of several known and standing Capacities.

36. Just balances, just weights, a just ephah, and a just bin shall ye have: I am the LORD your God, which brought you out of the land of Egypt.

35. In mete-yard: i.e. Measure or just extent, by which Cloth and such things

36. *Just*: Prov. 11. 1. & 16. 11. & 20. 10. *Weights*: Heb. Stones. *Ephah* and *Hin*: These are put for all sorts of Measures

whether of liquid things or dry.

37. Therefore shall ye observe all my statutes, and all my judgments, and do them: I am the LORD.

CHAP. XX.

The ARGUMENT.

The punishment of him that giveth of his Seed to Molech. Of him that consults familiar Spirits and Wizards, and curseth his Parents. Of the Adulterer and Incestuous. Of the Sodomite, and him or her that lieth with a Beast, and others that are guilty of unlawful mixtures. The Israelites are warned to observe the difference between clean and unclean Creatures. The punishment of them that have familiar Spirits, and of Wizards.

I. **A**ND the LORD spake unto Moses, saying,

2. Again,

2. Again, thou shalt say to the children of Israel, Whosoever he be of the children of Israel, or of the stranger that sojourn in Israel, that giveth any of his seed unto Molech; he shall surely be put to death; the people of the land shall stone him with stones.

ly convicted, *Dent.* 17. 4, 5, 6.

3. And I will set my face against that man, and will cut him off from among his people: because he hath given of his seed unto Molech, to defile my sanctuary, and to profane my holy name.

escape the Judges. *To defile my sanctuary*: The Sanctuary was appointed by God to be the place where all Sacrifices were to be offered up, *Levit.* 17. 4. This place was contemned and profaned when they offered their Sacrifices elsewhere, and otherwise than God had appointed. *To profane my holy name*: He profanes the Name of God, who contemns him: And the Idolater, who worships another God, does so in a very high degree.

4. And if the people of the land do any ways hide their eyes from the man, when he giveth of his seed unto Molech, and kill him not:

5. Then I will set my face against that man, and against his family, and will cut him off, and all that go a whoring after him, to commit whoredom with Molech, from among their people.

the following words, *And will cut him off, and all that go a whoring after him.* Whoredom: Idolatry is a Spiritual Whoredom, and is frequently expressed after that manner.

2. Again: Ch. 18. 21. *Death*: The sin was forbid before, *ch.* 18. 21. Here the punishment is laid down; but yet he was not to die, who was guilty of this sin till he were legal-

3. And I will set my face, &c. That is, In case a person be guilty, and it be not known, or cannot be proved by Witnesses, and he do

5. *My face*: Or *My fury*, as the Chaldees hath it, *Pf.* 34. 16. *His family*: i. e. Those of them who were guilty with him, as appears from

6. And the soul that turneth after such as have familiar spirits, and after wizards, to go a whoring after them, I will even set my face against that soul, and will cut him off from among his people.

6. Familiar spirits: See the Notes on ch. 19. 31.

7. Sanctify your selves: therefore, and be ye holy: for I am the LORD your God.

7. Sanctify: Ch. 11. 44. and 19. 2. 1 Pet. 1. 16.

8. And ye shall keep my statutes, and do them: I am the LORD which sanctify you.

8. Sanctify you: That is, Separate and set you apart for my service, and to obey my Laws (v. 14).

9. For every one that curseth his father, or his mother, shall be surely put to death: he hath cursed his father, or his mother; his blood shall be upon him.

9. For: Or, If, or When, as the Hebrew Particle frequently signifies. Curseth; Or, Revileth, Exod. 21. 17. Prov. 20. 20.

Matt. 15. 4. Compare Act. 23. 5. with Exod. 21. 28. His blood shall be upon him: i. e. He shall be guilty of his own death. Vid. 2 Sam. 1. 16.

10. And the man that committeth adultery with another man's wife, even he that committeth adultery with his neighbour's wife, the adulterer and the adulteress shall surely be put to death.

10. The man: Deut. 22. 22. Jer. 8. 4. 5.

11. And the man that lieth with his father's wife, hath uncovered his father's nakedness: both of them shall surely be put to death; their blood shall be upon them.

11. And the man &c. Ch. 18. 8.

12. And if a man lie with his daughter-in-law, both of them shall surely be put to death: they have wrought confusion; their blood shall be upon them.

12. Confusion: is a great confusion of Relation, and the same Woman should be a Daughter and a Wife. The

That the Son, that might be born of such a Conjunction, should be the Child and the Brother of the same Woman, the Son and Nephew of the same Man, and also (supposing the Woman's Husband alive) that the same Child should be reputed the Son, and be the Brother of the same Man.

13. If a man also lie with man-kind, as he lieth with a woman, both of them have committed an abomination: they shall surely be put to death; their blood shall be upon them.

13. If a man: Ch. 18. 22.

14. And if a man take a wife, and her mother, it is wickedness: they shall be burnt with fire, both he and they; that there be no wickedness among you.

14. It is wickedness: Ch. 18. 17.

15. And if a man lie with a beast, he shall surely be put to death: and ye shall slay the beast.

15. And if a man: Ch. 18. 23. Slay the beast: And thereby destroy the Memorial of so great a Wickedness.

16. And if a woman approach unto any beast, and lie down thereto, thou shalt kill the woman and the beast: they shall surely be put to death; their blood shall be upon them.

17. And if a man shall take his sister, his father's daughter, or his mother's daughter, and see her nakedness, and she see his nakedness; it is a wicked thing; and they shall be cut off in the sight of their people: he hath uncovered his sister's nakedness, he shall bear his iniquity.

17. And if a man: Ch. 18. 9.

18. And if a man shall lie with a woman having her sickness, and shall uncover her nakedness; he hath discovered her fountain, and she hath uncovered the fountain of her blood: and both of them shall be cut off from among their people.

18. And if a man, &c. Ch. 18. 19. This is to be understood of wilfull or presumptuous doing it. He that did ignorantly was not liable to the same severity.

ch. 15. 24. Discovered: Heb. Made naked.

19. And thou shalt not uncover the nakedness of thy mother's sister, nor of thy father's sister: for he uncovereth his near kin: they shall bear their iniquity.

20. And if a man shall lie with his uncle's wife, he hath uncovered his uncle's nakedness: they shall bear their sin, they shall die childless.

leave them

20. Die childless: That is, God will so order it that they shall either not have Children, or not behind them.

21. And if a man shall take his brother's wife, it is an unclean thing: he hath uncovered his brother's nakedness, they shall be childless.

21. An unclean thing: Heb. A separation.

22. Ye shall therefore keep all my statutes, and all my judgments, and do them: that the land whither I bring you to dwell therein, spue you not out.

22. Statutes: Ch. 18. 26. Spue: Ch. 18. 25.

23. And ye shall not walk in the manners of the nation, which I cast out before you: for they committed all these things, and therefore I abhorred them.

23. Therefore: Deut. 9. 5.

24. But I have said unto you, Ye shall inherit their land, and I will give it unto you to possess it; a land that floweth with milk and honey: I am the LORD your God, which have separated you from other people.

25. Ye shall therefore put difference between clean beasts and unclean, and between unclean fowls and clean: and ye shall not make your souls abominable by beast, or by fowl, or by any manner of living thing that creepeth on the ground, which I have separated from you as unclean.

25. Ye shall therefore put difference, &c. Ch. 11. 2. Deut. 14. 4. Abominable: Detestable for your Disobedience, and legal Impurity. Creepeth: Or, Moveth.

26. And

26. *And ye shall be holy unto me: for I the LORD am holy, and have severed you from other people, that ye should be mine.* 26. *For I, &c. v. 7. chap. 19. 2. 1 Pet. 1. 16.*

27. *A man also or a woman that hath a familiar spirit, or that is a wizard, shall surely be put to death: they shall stone them with stones, their blood shall be upon them.* 27. *A man also, &c. Dent. 18. 11. 1 Sam. 28. 7.*

CHAP. XXI.

The ARGUMENT.

The Priests are to keep themselves undefiled. To this purpose Laws are given relating to their Mourning and Marriages. Of the Blemishes of the Priests, which hindered them from Officiating.

1. **A**ND the LORD said unto Moses, Speak unto the priests the sons of Aaron, and say unto them, There shall none be defiled for the dead among his people.

and mourning over it, were legal Pollutions, *Numb. 19. 11, 16. and v. 14. Dent. 26. 14. Hos. 9. 4.* These things rendered persons legally unclean, sequestering them from Common Conversation and Holy Service. The Priests, being separated to the Service of God, were not allowed promiscuously to defile themselves for the Dead: And this puts all those who are dedicated to the Service of God in mind to avoid every thing that either defiles them or diverts them from their holy Employment; *vid. Numb. 6. 6. Matt. 8. 22. Among his people: That is, among the Israelites.*

1. **T**HERE shall none be defiled for the dead: The touching of a dead body, or coming into the Tent where such a body was; the preparing it for burial,

2. But for his kin, that is near unto him, that is, for his mother, and for his father, and for his son, and for his daughter, and for his brother,

3. And for his sister a virgin, that is nigh unto him, which hath had no husband: for her may he be defiled.

3. No husband: viz. To take care of her Burial.

4. But he shall not defile himself being a chief man among his people, to profane himself.

4. He shall not, &c. Or, being an Husband among his people, he shall not de-

file himself for his Wife, &c. The meaning however of the place seems to be this; That the Priest being a principal Person among his Brethren, by reason of the Sacredness and Dignity of his Office, shall not defile himself, and render himself unfit for the attending upon the Office which he was placed in.

5. They shall not make baldness upon their head, neither shall they shave off the corner of their beard, nor make any cuttings in their flesh.

5. They shall not, &c. Ch. 19, 27.

6. They shall be holy unto their God, and not profane the name of their God: for the offerings of the LORD made by fire, and the bread of their God they do offer: therefore they shall be holy.

6. Bread: i. e. Food: Gifts, say the Greek: The Chaldee renders it Oblations. Therefore, &c. i. e. They being the Servants of God, and

employed in Holy things.

7. They shall not take a wife that is a whore, or profane; neither shall they take a woman put away from her husband: for he is holy unto his God.

7. Profane: That is, either of a faulty Original and Extraction, viz. the daughter of a Whore, &c.

Or else one who is vitiated, whether it were voluntarily or against her Will, Put away from her husband: It being supposed in that case that

that he was divorced for some fault, and God would have the Wives of the Priests not onely free from fault, but from suspicion also, 1 Tim. 3. 11.

8. Thou shalt sanctifie him therefore, for he offereth the bread of thy God: he shall be holy unto thee: for I the LORD which sanctifie you, am holy.

8. Thou shalt sanctifie him therefore: i. e. The People were obliged to treat and regard the Priests as holy, or separated

Persons to the Service of God.

9. And the daughter of any priest, if she profane her self by playing the whore, she profaneth her father: she shall be burnt with fire.

[Maim. H. Sanedr. c. 15.] Her father: Who will suffer in his reputation, 1 Tim. 3. 4, 5.

9. The daughter: This, by the Jews, is understood of one who hath an Husband, or is at least espoused to one.

10. And he that is the high-priest among his brethren, upon whose head the anointing oyl was poured, and that is consecrated to put on the garments, shall not uncover his head, nor rent his clothes:

10. Uncover: See the Notes on ch. 10. 6. Head: Upon which the anointing Oyl (a Symbol of Joy, as well as great Holiness) was poured, Clothes: They being

also Holy, as they were Commanded by God, and set apart to his Service.

11. Neither shall he go in to any dead body, nor defile himself for his father, or for his mother:

11. For his father, or for his mother: Whom he was obliged to honour as well

as other Men, and the inferiour Priests were allowed to be defiled for.

12. Neither shall he go out of the sanctuary: nor profane the sanctuary of his God; for the crown of the anointing oyl of his God is upon him: I am the LORD.

12. Go out: Ch. 10. 7. Crown: The anointing Oyl was that by which the High-priest was Crowned, and separated to his Office:

Office: Besides, that on his Head he had that which is called a Crown elsewhere, *Exod.* 39. 6. *Levit.* 8. 9, 12.

13. And he shall take a wife in her virginity.

14. A widow, or a divorced woman, or profane, or an harlot, these shall he not take: but he shall take a virgin of his own people to wife.

14. Of his own people: And not of a strange Nation.

15. Neither shall he profane his seed among his people: for I the LORD do sanctifie him.

15. Profane: Or, vitiate and corrupt by foreign and forbidden Mixtures in Marriage.

16. And the LORD spake unto Moses, saying,

17. Speak unto Aaron, saying, whosoever he be of thy seed in their generations, that hath any blemish, let him not approach to offer the bread of his God:

17. Bread: Or, Food.

18. For whatsoever man he be that hath a blemish, he shall not approach, a blind man, or a lame, or he that hath a flat nose, or any thing superfluous.

18. A blemish: The general Heads of Blemishes are laid down here; the Jews reckon under these general Heads many

particulars, to the number of 90. *Superfluons*: Ch. 22. 23.

19. Or a man that is broken-footed, or broken-banded,

20. Or crook-backed, or a dwarf, or that hath a blemish in his eye, or be scurvy, or scabbed, or hath his stones broken:

20. A dwarf: Or, too slender.

21. No man that hath a blemish, of the seed of Aaron the priest, shall come nigh to offer the offerings of the LORD made by fire; he hath a blemish, he shall not come nigh to offer the bread of his God.

21. Of the seed of Aaron: i.e. Though he be of that seed.

21. He shall eat the bread of his God, both of the most holy, and of the holy.

22. Of the most holy: Such were the Sin and Trespass-offering, the Meat-offering, the Wave and Heave-offerings, Numb. 18. 8, 11. Levit. 10. 14.

23. Onely he shall not go in unto the veil, nor come nigh unto the altar, because he hath a blemish; that he profane not my sanctuaries: for I the LORD do sanctifie them.

24. And Moses told it unto Aaron, and to his sons, and unto all the children of Israel.

24. To all: It being the common interest of all that God should be served aright.

CHAP. XXII.

THE ARGUMENT.

The Priests in their Uncleanness are prohibited to eat of Holy Things. Of the Things which render them unclean, and how they must be cleansed. Who, of the Priest's Family, may eat of the Holy Things. Of the Stranger that eats the Holy Things unwittingly. The Sacrifices must be without blemish. Of the Age of the Sacrifice; and the Law of the Thanksgiving-offering.

1. **A**ND the LORD spake unto Moses, saying,

2. Speak unto Aaron, and to his sons, that they separate themselves from the holy things of the children of Israel, and that they profane not my holy name, in those things which they bellow unto me: I am the LORD.

2. Separate themselves: i. e. That they abstain from eating the Holy Things in their Uncleanness, v. 6. Profane not my holy name: God

God will be sanctified in them that come nigh him, ch. 10. 3. And he is so when Men worship him with that Reverence and Holiness which he requires: But when they come to him in their Uncleanness, they profane his Holy Name, v. 15, 32.

3. Say unto them, Whosoever he be of all your seed, among your generations, that goeth unto the holy things, which the children of Israel hallow unto the LORD, having his uncleanness upon him; that soul shall be cut off from my presence: I am the LORD.

3. That goeth unto: Or, that draweth nigh unto, as it is in the Hebrew. This is to be understood here of eating, &c.

4. What man soever of the seed of Aaron is a leper, or hath a running issue; he shall not eat of the holy things, untill he be clean. And whoso toucheth any thing that is unclean by the dead, or a man whose seed goeth from him:

4. Of the seed of Aaron: That is, tho' he be of the Seed of Aaron. This belongs to the Daughters, as well as the Sons of the Priests; for tho' they were allowed to eat of some Holy Things, yet they might not do it in their Uncleanness, Num. 18. 11, 19. Running issue: Heb. Running of the reins, ch. 15. 7.

5. Or whosoever toucheth any creeping thing, whereby he may be made unclean, or a man of whom he may take uncleanness, whatsoever uncleanness he hath:

5. Creeping things: The touching of which, when dead, rendered Men unclean, ch. 11. 31. A dead man: i. e. A dead

Man, or a Leper, ch. 13. 45. and 15. 5.

6. The soul which hath touched any such, shall be unclean untill even, and shall not eat of the holy things, unless he wash his flesh with water.

7. And

Book of LEVITIGUS.

127.

7. And when the sun is down, he shall be clean, and shall afterward eat of the holy things, because it is his food.

7. His food: i. e. His portion allowed him to eat of.

8. That which dieth of it self, or is torn with beasts, he shall not eat to defile himself therewith: I am the LORD.

8. That which dieth: Exod. 22. 31. Ezek. 44. 31.

9. They shall therefore keep mine ordinance, lest they bear sin for it, and die therefore, if they profane it: I the LORD do sanctifie them.

9. Sin: i. e. The punishment of Sin, ch. 19. 17. Die: viz. By the hand of God.

10. There shall no stranger eat of the holy thing: a sojourner of the priest, or an hired servant shall not eat of the holy thing.

10. Stranger: i. e. One who is not of the Seed of Aaron, or the Family of the Priests. A sojourner:

i. e. One who dwells in his House, but is not part of his Family. Hired servant: He is one whom he hires for a certain time, and is not therefore of his Family.

11. But if the priest buy any soul with his money, he shall eat of it, and he that is born in his house: they shall eat of his meat.

11. Buy any soul: i. e. Buy any Person for a Servant, viz. a Canaanite, &c. who was upon his purchase

reputed one of his Family, whom he was obliged to provide for. With his money: Heb. With the purchase of his money. Born in his house: Of such whom he purchased, or were left him by his Ancestors.

12. If the priest's daughter also be married unto a stranger, she may not eat of an offering of the holy things.

12. A stranger: Heb. A man a stranger: i. e. One who is not of the Seed of Aaron.

13. But if the priest's daughter be a widow, or divorced, and have

13. As in her youth: Ch. 19. 14.

no child, and is returned unto her father's house, as in her youth, she shall eat of her father's meat; but there shall no stranger eat thereof.

14. And if a man eat of the holy thing unwittingly, then he shall put the fifth part thereof unto it, and shall give it unto the priest, with the holy thing.

14. Fifth: i.e. if it were worth five pieces of Silver, he shall restore six; that is, the Principal, and one fifth part of the value of it.

15. And they shall not profane the holy things of the children of Israel, which they offer unto the LORD.

16. Or suffer them to bear the iniquity of trespass, when they eat their holy things: for I the LORD do sanctify them.

16. Suffer them to bear the iniquity of trespass, when they eat: Or, Lade themselves with the iniquity of trespass in their eating.

17. And the LORD spake unto Moses, saying,

18. Speak unto Aaron, and to his sons, and unto all the children

18. Strangers: i.e. Proselytes.

of Israel, and say unto them, Whatsoever he be of the house of Israel, or of the strangers in Israel, that will offer his oblation for all his vows, and for all his free-will-offerings, which they will offer unto the LORD for a burnt-offering:

19. Ye shall offer at your own will a male without blemish of the beeves, of the sheep, or of the goats.

19. At your own will: Or rather, for your favourable acceptance: That is, that you may be ac-

cepted favourably by God, (v. 20.)

20. But whatsoever hath a blemish, that shall ye not offer: for it shall not be acceptable for you.

20. But whatsoever; Deut. 15. 21. and 17. 1.

21. And

21. And whosoever offereth a sacrifice of peace-offerings unto the LORD, to accomplish his vow, or a free-will-offering in beeves, or sheep, it shall be perfect, to be accepted: there shall be no blemish therein.

22. Blind, or broken, or maimed, or having a wen, or scurvy, or scabbed, ye shall not offer these unto the LORD, nor make an offering by fire of them upon the altar unto the LORD.

22. Blind, or broken, or maimed, &c. These are the general Heads of those blemishes which rendered a Beast unfit for the Altar. It might be blind in

part or in whole: It might be broken or maimed in several manners. The Jews from these general expressions have reckoned up no less than fifty Blemishes which rendered a Beast unfit for the Altar.

23. Either a bullock, or a lamb that hath any thing superfluous, or lacking in his parts, that mayest thou offer for a free-will-offering, but for a vow it shall not be accepted.

23. Lamb: Or Kid. Superfluous: Ch. 21. 18. A free-will-offering: Not for a Sacrifice upon the Altar, (v. 29.) but the price thereof was accepted toward

the reparation of the Sanctuary, as the Jewish Writers observe. What we here translate, *That mayest thou offer*, does not imply that it might be offered upon the Altar: Besides, it may be rendered from the Hebrew, *That mayest thou make*; Or, *thou shalt make*. What was set aside to an holy use, might well be called an offering or gift. See Luk. 21. 4. Vow: Which supposes a precedent Obligation; whereas the Free-will-offering was brought upon mere good will. See Mal. 1. 14.

24. Ye shall not offer unto the LORD that which is bruised, or crushed, or broken, or cut; neither shall you make any offering thereof in your land.

24. In your land: i. e. No Israelite shall do it. See the next words, v. 25.

no child, and is returned unto her father's house, as in her youth, she shall eat of her father's meat; but there shall no stranger eat thereof.

14. And if a man eat of the holy thing unwittingly, then he shall put the fifth part thereof unto it, and shall give it unto the priest, with the holy thing.

14. Fifth: i.e. If it were worth five pieces of Silver, he shall restore six; that is, the Principal, and one fifth part of the value of it.

15. And they shall not profane the holy things of the children of Israel, which they offer unto the LORD.

16. Or suffer them to bear the iniquity of trespass, when they eat their holy things: for I the LORD do sanctify them.

16. Suffer them to bear the iniquity of trespass, when they eat: Or, Lade them selves with the iniquity of trespass in their eating.

17. And the LORD spake unto Moses, saying,

18. Speak unto Aaron, and to his sons, and unto all the children of Israel, and say unto them, Whatsoever he be of the house of Israel, or of the strangers in Israel, that will offer his oblation for all his vows, and for all his free-will-offerings, which they will offer unto the LORD for a burnt-offering:

18. Strangers: i.e. Proselytes.

19. Ye shall offer at your own will a male without blemish of the beeves, of the sheep, or of the goats.

19. At your own will: Or rather, for your favourable acceptance: That is, that you may be accepted favourably by God, (v. 20.)

20. But whatsoever hath a blemish, that shall ye not offer: for it shall not be acceptable for you.

20. But whatsoever: Deut. 15. 21. and 17. 1.

21. And

21. And whosoever offereth a sacrifice of peace-offerings unto the LORD, to accomplish his vow, or a free-will-offering in beeves, or sheep, it shall be perfect, to be accepted: there shall be no blemish therein.

22. Blind, or broken, or maimed, or having a wen, or scurvy, or scabbed, ye shall not offer these unto the LORD, nor make an offering by fire of them upon the altar unto the LORD.

22. Blind, or broken; or maimed; or scurvy. These are the general Heads of these blemishes which rendered a Beast unfit for the Altar. It might be blind in

part or in whole: It might be broken or maimed in several manners. The Jews from these general expressions have reckoned up no less than fifty Blemishes which rendered a Beast unfit for the Altar.

23. Either a bullock, or a lamb: that hath any thing superfluous, or lacking in his parts, that mayest thou offer for a free-will-offering, but for a vow it shall not be accepted.

23. Lamb: Or Krd. Superfluous: Ch. 21. 18. A free-will-offering: Not for a Sacrifice upon the Altar, (v. 20.) but the price thereof was accepted toward

the reparation of the Sanctuary, as the Jewish Writers observe. What we here translate, *That mayest thou offer*, does not imply that it might be offered upon the Altar: Besides, it may be rendered from the Hebrew, *That mayest thou make*; Or, *thou shalt make*. What was set aside to an holy use, might well be called an offering or gift. See *Luk. 21. 4.* Vow; Which supposes a precedent Obligation; whereas the Free-will-offering was brought upon mere good will. See *Mal. 1. 14.*

24. Ye shall not offer unto the LORD that which is bruised, or crushed, or broken, or cut; neither shall you make any offering thereof in your land.

24. In your land: i.e. No Israelite shall do it. See the next words, v. 25.

25. Neither from a stranger's hand shall ye offer the bread of your God of any of these; because their corruption is in them, and blemishes be in them: they shall not be accepted for you.

25. A Stranger's: i.e. A Gentile's. The bread of your God: i.e. An Oblation offered upon God's Altar, as appears from the Context. Of any of these: i.e. Of such

as are legally unfit, and such which are mentioned as such in the foregoing words: For it follows here, *Because their corruption is in them; and blemishes be in them.* The accepting of any Oblation from the hand of a Gentile is not here forbid, but of such an Oblation as is corrupted, or blemished. [Vid. Sedl. de jure natural. Sec. 2. tit. c. 7.]

26. And the LORD spake unto Moses, saying,

27. When a bullock, or a sheep, or a goat is brought forth, then it shall be seven days under the dam, and from the eighth day and thenceforth, it shall be accepted for an offering made by fire unto the LORD.

27. Seven days: Exod. 22. 30.

28. And whether it be cow, or ewe, ye shall not kill it, and her young both in one day.

28. Ewe: Or, She-goat. And her young: Deut. 22. 6. This Precept recommends to us Mercy and Forbearance.

29. And when ye will offer a sacrifice of thanksgiving unto the LORD, offer it at your own will.

30. On the same day it shall be eaten up, ye shall leave none of it untill the morrow: I am the LORD.

30. None of it: Ch. 7. 15.

31. Therefore shall ye keep my commandments, and do them: I am the LORD.

32. Neither

32. Neither shall ye profane my holy name, but I will be hallowed among the children of Israel: I am the LORD which hallow you,

32. I will be beloved: Ch. 10. 3.

33. That brought you out of the land of Egypt, to be your God: I am the LORD.

CHAP. XXIII.

The ARGUMENT.

Of the Sabbath. Of the Passover, and Feast of unleavened Bread. Of the Sheaf of First-fruits, and of the Feast of Pentecost. Gleanings to be left for the Poor. Of the Feast of Trumpets, and the day of Expiation. Of the Feast of Tabernacles.

1. **A**ND the LORD spake unto Moses, saying,

2. Speak unto the children of Israel, and say unto them, Concerning the feasts of the LORD, which ye shall proclaim to be holy convocations, even these are my feasts.

2. Proclaim. On Call. They might be said to be proclaimed, as there was public notice given of them by the Order of the Sanedrim, and Numb. 10. 2, 10.

the Sound of Trumpets; vid.

3. Six days shall work be done, but the seventh day is the sabbath of rest, an holy convocation; ye shall do no work therein: it is the sabbath of the LORD in all your dwellings.

3. Six days: Exod. 20. 9. Deut. 5. 13. Luk. 13. 14. The Sabbath-day is considered here distinct from the Feasts, v. 2. with verses 37, 38. and introductory to

them, that being a weekly Solemnity, and the Feasts which follow yearly. No work: i. e. None whatsoever must be done

done on the Sabbath-day, or on the day of Expiation, v. 28, 30. In the other Festivals which follow *servile work* only was forbidden, v. 7, 8, 21, 25, 35, 36. It was lawfull on the other Festivals to provide what was to be eaten, *Exod. 12. 16.* This was unlawfull on the Sabbath, or Day of Expiation, *Exod. 16. 23. Levit. 16. 29.* In all your dwellings: The Sabbath was to be kept in their several Tribes and Habitations, whereas the following Feasts were to be kept before the Sanctuary.

4. These are the feasts of the LORD, even holy convocations, which ye shall proclaim in their seasons.

5. In the fourteenth day of the first month at even, is the LORD's passover. 5. In the fourteenth day of the first month at even, is the LORD's passover. *Exod. 12. 18. Numb. 28. 16.* At even: Or, between the two Evenings, See the Notes on *Exod. 12. 6.*

6. And on the fifteenth day of the same month, is the feast of unleavened bread unto the LORD: seven days ye must eat unleavened bread.

7. In the first day ye shall have a holy convocation: ye shall do no servile work therein. 7. *Servile work:* i. e. laborious work, and such as we commonly put our Slaves or Servants to. See v. 3.

8. But ye shall offer an offering made by fire unto the LORD seven days: in the seventh day is an holy convocation, ye shall do no servile work therein.

9. And the LORD spake unto Moses, saying,

10. Speak unto the children of Israel, and say unto them, When ye be come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring a sheaf of the first-fruits of your harvest unto the priest: 10. *Land:* This Precept was annexed to the Land of Canaan, and did not oblige the Jews before they came into it, nor can it oblige those who were afterward

terward forced to live elsewhere. *A sheaf*: Or, *handfull*: Heb. *Omer*. So much as would yield an *Omer*, or the tenth part of an *Ephab*, Exod. 16. 36.

11. And he shall wave the sheaf before the LORD, to be accepted for you: on the morrow after the sabbath the priest shall wave it.

11. To be accepted for you: viz. As a Tribute of praise or acknowledgment of God's mercy in be-

flowing upon them the Fruits of the Earth. Before this they might not reap (*Joseph. Antiq. l. 3. c. 10.*) nor eat of the Harvest, (*v. 14.*) On the morrow after the Sabbath: i. e. On the Sixteenth day of *Nisan*, which was the day after the first day of Unleavened Bread, which is called the Sabbath, or day of rest from their servile work, (*v. 7.*) See *Deut. 16. 9.* By Sabbath here, cannot be meant the Seventh day of the week, (excepting onely when that happened to be on the Fifteenth day of *Nisan*, or *March*.) as appears from comparing *v. 15.* with *Deut. 16. 9.* And therefore the *Chaldee* renders *Sabbath* by *Good day* or *Festival* in this place.

12. And ye shall offer that day when ye wave the sheaf, an he-lamb without blemish, of the first year, for a burnt-offering unto the LORD.

13. And the meat-offering thereof shall be two tenth-deals of fine

13. *Hin*: See *Exod. 29. 40.*

flour mingled with oyl; an offering made by fire unto the LORD for a sweet savour: and the drink-offering thereof shall be of wine, the fourth part of an hin.

14. And ye shall eat neither bread, nor parched corn, nor green ears, untill the self-same day that ye have brought an offering unto your God: It shall be a statute for ever throughout your generations, in all your dwellings.

15. And ye shall count unto you from the morrow after the sabbath,

15. Ye shall count: *Deut. 16. 9.*

from the day that ye brought the sheaf of the wave-offering; seven sabbaths shall be complete:

16. *Even unto the morrow after the seventh sabbath, shall ye number fifty days, and ye shall offer a new meat-offering unto the LORD.*

16. *Fifty day:* Hence this Feast is called *Pentecost* in the New Testament, *Act. 2. 1.* *1 Cor. 16. 8.* It is also called the *Feast of Weeks*, because it began on the morrow after seven Weeks, which they counted from the morrow after the Sabbath mentioned, *v. 15.* It is likewise called the *Feast of Harvest*, (*Exod. 34. 22. and ch. 23. 16.*) That is, of their Wheat-harvest: For the Barley-harvest was before that of the Wheat in *Canaan*, *Ruth 1. 22. with ch. 2. 23.* as well as in *Egypt*, *Exod. 9. 31, 32.* This Feast was observed to acknowledge God's mercy in sending them this Harvest; and it is probable also, that it was observed in memory of their receiving the Law, which was given about this time, *Exod. 19. 1, 16.* At this time also the Holy Ghost descended, *Act. 2. 1, 2.* *A new meat-offering: VIZ The first-fruits of Wheat-harvest, Exod. 34. 22.* Hence this Feast is called *the day of the first-fruits*, *Numb. 28. 26.*

17. *Ye shall bring out of your habitations two wave-loaves, of two tenth-deals: they shall be of fine flour, they shall be baken with leaven, they are the first-fruits unto the LORD.*

17. *With leaven:* *Ch. 2. 11. and ch. 7. 13.*

18. *And ye shall offer with the bread seven lambs without blemish, of the first year, and one young bullock and two rams: they shall be for a burnt-offering unto the LORD, with their meat-offering, and their drink-offerings, even an offering made by fire of sweet savour unto the LORD.*

19. *Then ye shall sacrifice one kid of the goats, for a sin-offering, and two lambs of the first year, for a sacrifice of peace-offerings.*

20. *And the priest shall wave them with the bread of the first-fruits, for a wave-offering before the LORD, with the two lambs: they shall be holy to the LORD for the priest.*

21. *And*

21. And ye shall proclaim on the self-same day, that it may be an holy convocation unto you: ye shall do no servile work therein: It shall be a statute for ever in all your dwellings throughout your generations.

21. Ye shall proclaim. Or, call, and assemble the People together. See v. 2.

22. And when ye reap the harvest of your land, thou shalt not make clean riddance of the corners of thy field when thou reapest, neither shalt thou gather any gleanings of thy harvest: thou shalt leave them unto the poor, and to the stranger: I am the LORD your God.

22. When ye reap: Ch. 19. 9. Neither shalt thou: Deut. 24. 19.

23. And the LORD spake unto Moses, saying,

24. Speak unto the children of Israel, saying, In the seventh month, in the first day of the month shall ye have a sabbath, a memorial of blowing of trumpets, an holy convocation.

24. Seventh: Numb. 29. 1. This Month the Jews reckoned the first Month, with respect to their Sabbatical Years, their Jubilees, their Planting, &c. [Rosh Hash-

shana, c. 1.] A Sabbath: A Festival or Day of rest from servile work, v. 25. See the Notes on v. 11. Blowing of Trumpets: To give them notice of this beginning of the Year, and probably to awaken them to Repentance against the Day of Expiation.

25. Ye shall do no servile work therein; but ye shall offer an offering made by fire unto the LORD.

26. And the LORD spake unto Moses, saying,

27. Also on the tenth day of this seventh month, there shall be a day of atonement, it shall be an holy convocation unto you, and ye shall afflict your souls, and offer an offering made by fire unto the LORD.

27. Also on the tenth: Ch. 16. 30. Numb. 29. 7.

28. And ye shall do no work in that same day: for it is a day of atonement, to make an atonement for you before the LORD your God.

29. For whatsoever soul it be that shall not be afflicted in that same day, he shall be cut off from among his people.

30. And whatsoever soul it be that doeth any work in that same day, the same soul will I destroy from among his people.

31. Ye shall do no manner of work: It shall be a statute for ever throughout your generations in all your dwellings.

32. It shall be unto you a sabbath of rest, and ye shall afflict your souls in the ninth day of the month at even; from even unto even shall ye celebrate your sabbath.

32. Celebrate: Heb. Rest. Sabbath: See verse 11. and compare Isa. 58. 3. and verse 13.

33. And the LORD spake unto Moses, saying,

34. Speak unto the children of Israel, saying, The fifteenth day of this seventh month shall be the feast of tabernacles for seven days unto the LORD.

34. The fifteenth: Numb. 29. 12. The feast of Tabernacles: So called, because at that time the Jews dwelt in Booths or

Tabernacles, or certain moveable Tents, Joh. 7. 2. It is also called the Feast of in-gathering, because it was kept at a time of year when they had gathered in their Harvest, Exod. 23. 16. Dent. 16. 13. The design of this Feast seems to have been, that they might remember the benefit which the Cloud afforded them when they went through the Wilderness, as the Chaldee Paraphrast intimates on the 43 verse. To which may be added, That it was appointed that they might remember their Fore-fathers dwelling in Booths in the Wilderness, v. 43. At their first coming out of Egypt they came to Succoth, Exod. 12. 37. which signifies Tabernacles, and in Tabernacles they continued in the Wilderness. Another End of this Feast seems to be this, That they might praise God for the fruits of the past year, which they had newly gathered in, Dent. 16. 13, 14, 15.

35. On

35. On the first day shall be an holy convocation: ye shall do no servile work therein.

36. Seven days ye shall offer an offering made by fire unto the LORD: on the eighth day shall be an holy convocation unto you, and ye shall offer an offering made by fire unto the LORD: it is a solemn assembly, and ye shall do no servile work therein.

37. These are the feasts of the LORD, which ye shall proclaim to be holy convocations, to offer an offering made by fire unto the LORD, a burnt-offering, and a meat-offering, a sacrifice, and drink-offerings, every thing upon his day:

38. Beside the sabbaths of the LORD, and beside your gifts, and beside all your vows, and beside all your free-will-offerings, which ye give unto the LORD.

were able, and as God had prospered them, *Deut.* 16. 10, 17.

39. Also in the fifteenth day of the seventh month, when ye have gathered in the fruit of the land, ye shall keep a feast unto the LORD seven days: on the first day shall be a sabbath, and on the eighth day shall be a sabbath.

40. And ye shall take you on the first day the boughs of goodly trees, branches of palm-trees, and the boughs of thick-trees, and willows of the brook; and ye shall rejoice before the LORD your God seven days.

36. On the eighth day: Called the great day of the feast, *Joh.* 7. 37. Solemn assembly: Heb. Day of restraint.

37. A sacrifice: Whether sin or peace-offering.

38. Gifts: Such Offerings as were additional to what was precisely commanded, and were brought according as Men

39. When ye have, &c. When your Labour about your Harvest is at an end, and you are at leisure: The Feast of Pentecost was but one day, they being then in their Harvest.

40. Boughs: Heb. Fruit. Boughs at least of fruitfull Trees, or such Trees as were not dead and barren.

41. And

8. Every sabbath he shall set it in order before the LORD continually, being taken from the children of Israel by an everlasting covenant.

9. And it shall be Aaron's and his sons, and they shall eat it in the holy place: for it is most holy unto him, of the offerings of the LORD made by fire, by a perpetual statute.

9. It shall be: Exod. 29. 33. ch. 8. 31. Matt. 12. 4.

10. And the son of an Israelitish woman, whose father was an Egyptian, went out among the children of Israel; and this son of the Israelitish woman, and a man of Israel strove together in the camp; For the Hebrew imports, That he who blasphemed was the Son of an Egyptian among the children of Israel; i. e. Of an Egyptian received into the Congregation of Israel.

10. An Egyptian: One of those who followed the Israelites out of Egypt, Exod. 12. 38. and was probably a Proselyte among them: That he who blasphemed was the Son of an Egyptian among the children of Israel; i. e. Of an Egyptian received into the Congregation of Israel.

11. And the Israelitish woman's son blasphemed the Name of the LORD, and cursed: and they brought him unto Moses (and his mother's name was Shelomith, the daughter of Dibri, of the tribe of Dan).

11. Blasphemed the Name: The Jews understand this to be meant of pronouncing the peculiar Name of God: This is favoured by the Greek and Chaldee. But it is evident

from the Context, that he was guilty of Blasphemy, or Cursing the God of Israel (v. 15.) and that the expressing him was not his only crime, for it is added here, and cursed. He did some way or other (for his words are not expressed) reproach the God of Israel.

12. And they put him in ward, that the mind of the LORD might be shewed them.

12. Put him in ward: Num. 15. 34. That the mind of the LORD might be

shewed them: Heb. To expound unto them according to the mouth of the Lord.

13. And

13. And the LORD spake unto Moses, saying,

14. Bring forth him that hath cursed, without the camp, and let all that heard him, lay their hands upon his head, and let all the congregation stone him.

to remain in the Congregation, *Nam. 5. 2, 3. Heb. 13. 12, 13.* Lay their hands: Signifying, that his Blood should be upon his own head, and that he was guilty. See *Dent. 13. 9. 17. 7.*

14. Without the camp: See *v. 23.* He is to be brought without the Camp as a polluted and accursed thing, not fit

15. And thou shalt speak unto the children of Israel, saying, Whosoever curseth his God, shall bear his sin.

16. And he that blasphemeth the name of the LORD, he shall surely be put to death, and all the congregation shall certainly stone him: as well the stranger, as he that is born in the land, when he blasphemeth the Name of the LORD, shall be put to death.

16. Blasphemeth: Expresseth with irreverence or sign of Contempt. See *v. 11. 1 Kng. 21. 10, 13.* Stranger: Or, Proselyte, as this Egyptian.

17. And he that killeth any man, shall surely be put to death.

17. He that killeth, &c. *Exod. 21. 12. Dent. 19. 21.*

Killeth any man: *Heb. Smiteth the life of a man.*

18. And he that killeth a beast, shall make it good; beast for beast.

18. Beast for beast: *Heb. Life for life.*

19. And if a man cause a blemish in his neighbour, as he hath done, so shall it be done unto him:

19. As he hath done: *Exod. 21. 24. Dent. 19. 21. Matt. 5. 38.*

20. Breach for breach, eye for eye, tooth for tooth: as he hath caused a blemish in a man, so shall it be done to him again.

21. And he that killeth a beast, he shall restore it: and he that killeth a man, he shall be put to death.

22. *Ye shall have one manner of law, as well for the stranger, as for one of your own countrey: for I am the LORD your God.*

22. *One manner: Exod. 12. 49.*

23. *And Moses spake unto the children of Israel, that they should bring forth him that had cursed, out of the camp, and stone him with stones: and the children of Israel did as the LORD commanded Moses.*

CHAP. XXV.

THE ARGUMENT.

Of the Sabbatical-year. Of the Fiftieth Year, or Year of Jubile. A Blessing promised upon Obedience. Of the Redemption of Land, and of Houses. God's particular care of the Levites. Compassion is required to the Poor. Of the Servants who are poor Israelites. and how they are to be treated. Of Bond-servants. Of the Redemption of the Israelitish Servants.

1. **A**ND the LORD spake unto Moses in mount Sinai, saying,

2. *Speak unto the children of Israel, and say unto them, when ye come into the land which I give you, then shall the land keep a sabbath unto the LORD.*

[Maimon. H. Shemit. c. 4.] *Keep*

2. *Six years thou shalt sow thy field, and six years thou shalt prune thy vineyard, and gather in the fruit thereof.*

2. *Into the land, &c. This Precept of the Sabbatical year was annexed to the Land of Canaan, and not used elsewhere, Heb. Rest. A Sab-*

3. *Gather in: Which they might not do on the seventh year, v. 5.*

4. *But*

4. But in the seventh year shall be a sabbath of rest unto the land, a sabbath for the LORD: thou shalt neither sow thy field, nor prune thy vineyard.

4. For the LORD; Or, To the LORD. It was an acknowledgment that God was the Proprietor of the whole Land, y. 23.

5. That which groweth of its own accord of thy harvest, thou shalt not reap, neither gather the grapes of thy vine undressed: for it is a year of rest unto the land.

5. That which growth of its own accord: Whether it arise from the Seed which happened to fall upon the Land

before the Seventh Year, or from the remainder of Roots, or Herbs which grow of their own accord. Not reap: Not reap with a design of gathering in as in other Years, Of thy vine undressed: Heb. Of thy separation. These Fruits were such as grew of themselves without the Labour and Cultivation of the Owner of the Soil, which was this Year separated from his care and pains.

6. And the sabbath of the land shall be meat for you; for thee, and for thy servant, and for thy maid, and for thy hired servant, and for thy stranger that sojourneth with thee.

6. The sabbath of the land: i. e. The growth of the Land this Seventh Year.

7. And for thy cattel, and for the beast that are in thy land, shall all the increase thereof be meat.

8. And thou shalt number seven sabbaths of years unto thee, seven times seven years, and the space of the seven sabbaths of years shall be unto thee forty and nine years.

9. Then shalt thou cause the trumpet of the jubile to sound, on the tenth day of the seventh month; in the day of atonement, shall ye make the trumpet sound throughout all your land.

9. Of the jubile: Heb. Land of sound. In the day of atonement: A fit time of shewing Mercy to others when they received Pardon from God.

God. This publick notice of the Liberty ensuing was a Type of the Liberty which Christ hath procured for us by the Gospel; *Luk. 4. 18, 19, 21.* It is to this purpose observed, That the Thirtieth and last Jubile of the *Jews* happened on the Thirtieth Year of our Saviour, and the beginning of his preaching the Gospel, *Isa. 61. 1, 2. Luk. 4. 19.* *John Baptist* was our Lord's fore-runner, and the voice crying in the Wilderness, *Mark. 1. 1, 2, 3.* His preaching is fitly represented by the sound of the Trumpet here. It is very probable that *J. Baptist* began his Ministry upon this tenth Day of this seventh Month, which was the Day of Atonement and solemn Repentance: a very fit time for him to begin to preach Repentance to the People, *Matt. 3. 2, 3.* [*Ja. Armach. Annal. p. 11.*] This account is the more likely to be true, because the *Jews* themselves allow the Liberty and Freedom treated of in this Chapter to be a shadow of the Redemption of *Messias*. [*Vid. R. Bechai on the Pentateuch, f. 161. col. 1. and R. D. Kimchi on Ezek. 1. 1.*]

10. And ye shall hallow the fiftieth year, and proclaim liberty throughout all the land, unto all the inhabitants thereof: it shall be a jubile unto you, and ye shall return every man unto his possession, and ye shall return every man unto his family.

10. *A jubile*: The Hebrew word which we render *Jubile*, signifies *Freedom*, says *Josephus* [*Antiq. l. 3. c. 10.*] It does indeed in this place denote no less: The Hebrew imports a bring back or restoring,

and fitly expresses that return to their Lands and Liberty which happened in this Year, *Jer. 31. 9.*

11. *A jubile* shall that fiftieth year be unto you, ye shall not sow, neither reap that which groweth of itself in it, nor gather the grapes in it of thy vine undressed.

11. *Not sow*: In which this Year agree with the Sabatical Year.

12. For it is the jubile, it shall be holy unto you: ye shall eat the increase thereof out of the field.

Book of LEVITICUS. 145

13. In the year of this jubile^e ye shall return every man unto his possession.

was a means to preserve the Tribes distinct, and put the Israelites in mind, that God was the Proprietor of their Land, and that they held it of him. See v. 23; 38.

14. And if thou sell ought unto thy neighbour, or buyest ought of thy neighbour's hand; ye shall not oppress one another.

13. *Unto his possession.* This did peculiarly belong to the Year of Jubile, and put the Proprietor of their Land, and that they held it of him. See v. 23; 38.

14. *Oppress:* By taking the advantage of the Necessities of each other.

15. According to the number of years after the jubile, thou shalt buy of thy neighbour, and according unto the number of years of the fruits he shall sell unto thee.

with respect to the distance of the Jubile, and to the Fruits arising from the Land.

15. *According, &c.* Since the Soil could not be alienated (v. 23.) the Buyer and Seller were to deal with each other

16. According to the multitude of years thou shalt increase the price thereof, and according to the fewness of years thou shalt diminish the price of it: for according to the number of the years of the fruits doth he sell unto thee.

16. *Multitude of years:* viz. Of increase between the time of buying and the following Jubile.

17. Ye shall not therefore oppress one another; but thou shalt fear thy God: for I am the LORD your God.

17. *Fear thy God:* As a proof of their fear of God they must abstain from Evil, Prov. 16:6.

18. Wherefore ye shall do my statutes, and keep my judgments, and do them; and ye shall dwell in the land in safety.

19. And the land shall yield her fruit, and ye shall eat your fill, and dwell therein in safety.

20. And if ye shall say, What shall we eat the seventh year? behold, we shall not sow, nor gather in our increase.

21. Then I will command my blessing upon you in the sixth year, and it shall bring forth fruit for three years.

See *Exod.* 34, 24. *Matt.* 6, 33. For three years: viz. the Seventh, Eighth, and Ninth, (*v.* 20, 22.)

22. And ye shall sow the eighth year, and eat yet of old fruit, untill the ninth year; untill her fruits come in, ye shall eat of the old store.

23. The land shall not be sold for ever: for the land is mine, for ye are strangers and sojourners with me.

not have liberty to sell their Inheritance. Mine: Not only as the whole Earth is (*Pf.* 24. 1.) but this Land was chosen by God for the place where he was pleased more peculiarly to dwell, as is intimated in the following words, *Pf.* 76. 1, 2.

24. And in all the land of your possession, ye shall grant a redemption for the land.

the Land, or his Kinsman would redeem it, *v.* 15, 26.

25. If thy brother be waxen poor, and hath sold away some of his possession, and if any of his kin come to redeem it, then shall he redeem that which his brother sold.

26. And if the man have none to redeem it, and himself be able to redeem it:

26. Himself be able: Heb. His hand hath attained and found sufficiency.

27. Then let him count the years of the sale thereof, and restore the overplus unto the man to whom he sold it; that he may return unto his possession.

28. But

28. But if he be not able to restore it to him, then that which is sold, shall remain in the hand of him that hath bought it, until the year of jubile: and in the jubile it shall go out, and he shall return unto his possession.

29. And if a man sell a dwelling-house in a walled city, then he may redeem it within a whole year after it is sold: within a full year may he redeem it.

30. And if it be not redeemed within the space of a full year; then the house that is in the walled city, shall be established for ever to him that bought it, throughout his generations: it shall not go out in the jubile.

31. But the houses of the villages which have no walls round about them, shall be counted as the fields of the country: they may be redeemed, and they shall go out in the jubile.

32. Notwithstanding the cities of the Levites, and the houses of the cities of their possession, may the Levites redeem at any time:

a peculiar privilege which God thought fit to allow those who were employed in the service of the Sanctuary, 2 Cor. 9. 13, 14.

33. And if a man purchase of the Levites, then the house that was sold, and the city of his possession shall go out in the year of jubile: for the houses of the cities of the Levites are their possession among the children of Israel.

one redeem, the House so redeemed shall revert to the first Owner at the year of jubile. Their possession: Deut. 18. 1, 2.

31. They may be redeemed: Heb. Redemption belongeth unto it.

32. Cities of the Levites: Which are mentioned, Num.

35. 2. Josh. 21. 4. At any time: This is

33. A man purchase of the Levites: Or, One of the Levites redeem them; i. e. He must be a Levite, not an Israelite to whom this privilege (21. 32) belongs, and such an

34. But the field of the suburbs of their cities may not be sold, for it is their perpetual possession.

34. Field, &c. Numb. 35. 4, 5.

35. And if thy brother be waxen poor, and fallen in decay with thee; then thou shalt relieve him: yea though he be a stranger or a sojourner; that he may live with thee.

35. Fallen in decay: Heb. His hand faileth. Relieve: Hebr. Strengthen. Stranger or a sojourner: i. e. A Proselyte submitting to the

Laws of Moses, or one who is at least a Worshipper of the true God.

36. Take thou no usury of him, or increase: but fear thy God; that thy brother may live with thee.

36. No usury: Exod. 22. 25. Deut. 23. 19. Prov. 28. 8. Ezek. 18. 8. and 22. 12.

37. Thou shalt not give him thy money upon usury, nor lend him thy victuals for increase.

38. I am the LORD your God, which brought you forth out of the land of Egypt, to give you the land of Canaan, and to be your God.

39. And if thy brother that dwelleth by thee be waxen poor, and be sold unto thee; thou shalt not compel him to serve as a bond-servant.

39. If thy brother: Exod. 21. 2. Deut. 15. 12. Jer. 34. 14. Compel him to serve, &c. Heb. Serve thyself with him with the service.

40. But as an hired servant, and as a sojourner, he shall be with thee, and shall serve thee unto the year of jubile.

40. Unto the year: At the farthest. See the Notes on Exod. 21. 6.

41. And then shall he depart from thee, both he and his children with him, and shall return unto his own family, and unto the possession of his fathers shall he return.

42. For

42. For they are my servants, which I brought forth out of the land of Egypt: they shall not be sold as bond-men.

42. As bond-men: Heb. With the sale of a bondman.

43. Thou shalt not rule over him with rigour, but shalt fear thy God.

43. Thou shalt not: Ephel. 6. 9. Colof. 4. 1.

44. Both thy bond-men, and thy bond-maids, which thou shalt have, shall be of the heathen that are round about you; of them shall ye buy bond-men and bond-maids.

45. Moreover, of the children of the strangers that do sojourn among you, of them shall ye buy, and of their families that are with you, which they begat in your land, and they shall be your possession.

46. And ye shall take them as an inheritance for your children after you to inherit them for a possession; they shall be your bond-men for ever: but over your brethren the children of Israel, ye shall not rule one over another with rigour.

46. They shall be your bond-men: Heb. Ye shall serve yourselves with them.

47. And if a sojourner or stranger wax rich by thee, and thy brother that dwelleth by him wax poor, and sell himself unto the stranger or sojourner by thee, or to the stock of the stranger's family:

47. Wax rich: Heb. His hand obtain.

48. After that he is sold he may be redeemed again; one of his brethren may redeem him:

49. Either his uncle, or his uncle's son may redeem him, or any that is nigh of kin unto him, of his family, may redeem him; or if he be able, he may redeem himself.

49. And he shall reckon with him that bought him, from the year that he was sold to him, unto the year of jubile: and the price of his sale shall be according unto the number of years, according to the time of an hired servant, shall it be with him.

50. If there be yet many years behind, according unto them he shall give again the price of his redemption, out of the money that he was bought for.

51. And if there remain but few years unto the year of jubile, when he shall count with him, and according unto his years shall he give him again the price of his redemption.

52. And as a yearly hired servant, shall he be with him, and the other shall not rule with rigour over him in thy sight.

53. And if he be not redeemed in these years, then he shall go out in the year of jubile, both he and his children with him.

54. In these years: Or by these means. Titus. If he be not redeemed by his kind man's, or by his own Money.

55. For unto me the children of Israel are servants, they are my servants whom I brought forth out of the land of Egypt: I am the LORD your God.

CHAP.

CHAP. XXVI.

The ARGUMENT.

Idolatry is forbid, Obedience commanded and encouraged with many Promises. Threatnings of sundry kinds against the Disobedient. Repentance is encouraged.

1. **YE** shall make you no idols nor graven image, neither rear you up a standing image, neither shall ye set up any image of stone in your land, to bow down unto it: for I am the LORD your God.

here forbid, Gen. 35. 20. 2 Sam. 18. 18. Image of stone: Or, Figured stone: Heb. A stone of picture; A Stone of Worship or Adoration, as the Chaldees hath it.

2. Ye shall keep my sabbaths, and reverence my sanctuary: I am the LORD.

3. If ye walk in my statutes, and keep my commandments, and do them;

4. Then I will give you rain in due season, and the land shall yield her increase, and the trees of the field shall yield their fruit.

5. And your threshing shall reach unto the vintage, and the vintage shall reach unto the sowing time: and ye shall eat your bread to the full, and dwell in your land safely.

1. **I** Dels: See the Notes on ch. 19. 4. and Exod. 20. 4. Dent. 5. 8. and 16. 12. Ps. 97. 7. Standing image, or pillar: viz. For Religious Worship. Civil Monuments are not

2. Ye shall, &c. See ch. 19. 30.

3. If ye, &c. Dent. 28. 1.

4. I will give: God is onely able to give it, Jer. 14. 22. In due season: Dent. 28. 12. and Jer. 5. 24.

5. Unto the vintage: This is an expression that imports great plenty. The Threshing implies an old store; this Vintage

age a present increase, and at the same time a seasonable Seed-time, fair hopes of a succeeding year, Amos 9. 13. This Promise is made to them upon condition of their Obedience, and probably, with a particular respect to the Precepts, ch. 25. 4, 11. See Verse 20, 21, of that Chapter. Dwell: Job 11. 18. and Lev. 25. 18.

6. And I will give peace in the land, and ye shall lie down, and none shall make you afraid: and I will rid evil beasts out of the land, neither shall the sword go through your land.

6. Ye shall lie: Job 11. 19. Rid: Heb. Cause to cease; by destroying them, or their enmity, Job 5. 23. Hos. 2. 18. Go through: Namely, to waste, as appears from v. 7.

7. And ye shall chase your enemies, and they shall fall before you by the sword.

8. And five of you shall chase an hundred, and an hundred of you shall put ten thousand to flight, and your enemies shall fall before you by the sword.

8. Five, &c. Josh. 23. 19.

9. For I will have respect unto you, and make you fruitful, and multiply you, and establish my covenant with you.

9. Establish: That is, keep and continue to do it. Vid. Gen. 6. 18.

10. And ye shall eat old store, and bring forth the old, because of the new.

before ye have spent your Old Store.

10. Because of the new: Or, Before the new; i. e. The New shall be ready for you See ch. 25. 22.

11. And I will set my tabernacle amongst you: and my soul shall not abhor you.

to them (Rev. 21. 3.) that he would after a more peculiar manner be present with them in his Sanctuary. And this was a token of a greater Favour still in sending the Messiah, who

11. I will set my tabernacle: God promises them in token of his great Favour

who should take upon him our Flesh and Tabernacle among us, *Job. 1. 14. and ch. 2. 21. Colos. 2. 9, Ezek. 37. 24, 27.*

12. And I will walk among you, and will be your God, and ye shall be my people.

Journies in the Wilderness, as well as to continue with them afterwards.

12. I will walk, &c. 2 Cor. 6. 16, God promises to be with them, during their

13. I am the LORD your God, which brought you forth out of the land of Egypt, that ye should not be their bond-men, and I have broken the bands of your yoke, and made you go upright.

13. Upright: As it were holding up your heads; ye being delivered from the yoke and burden which did before depress and bow you down, *Exod. 14. 8.*

Numb. 33. 3. They came out of Egypt not like Slaves, but Free-men.

14. But if ye will not hearken unto me, and will not do all these commandments;

14. But, &c. *Deut. 28. 15. Lam. 2. 17. Mal. 2. 2.*

15. And if ye shall despise my statutes, or if your soul abhor my judgments, so that ye will not do all my commandments, but that ye break my covenant.

16. I also will do this unto you, I will even appoint over you terror, consumption, and the burning ague; that shall consume the eyes, and cause sorrow of heart, and ye shall sow your seed in vain, for your enemies shall eat it.

16. Over you: Heb. Upon you.

17. And I will set my face against you, and ye shall be slain before your enemies: they that hate you shall reign over you, and ye shall flee when none pursueth you.

17. Ye shall flee: *Prov. 28. 1,*

18. And

18. *And if ye will not yet for all this hearken unto me, then I will punish you seven times more for your sins.*

so I will bring many more Evils upon you for your persisting in them. Seven times may well be taken as signifying often, a certain number being put for an uncertain. See Gen. 4. 24. ch. 33. 3.

19. *And I will break the pride of your power; and I will make your heaven as iron, and your earth as brass.*

dry as Iron, affording no Rain, v. 4. unfruitfull as Brass.

18. *Seven times more for your sins; i. e. As your Sins after the afore said Judgments will be greater,*

19. *The pride of your power: That power in which you boast and vaunt. As iron: i. e. Hard or*

As brass: i. e. As

20. *And your strength shall be spent in vain: for your land shall not yield her increase, neither shall the trees of the land yield their fruits.*

21. *And if ye walk contrary unto me, and will not hearken unto me; I will bring seven times more plagues upon you according to your sins.*

21. *Contrary unto me: Or, at all adventures with me: And so v. 24. The ancient Versions favour the rendering*

which we retain in the Text: And then the word, according to that sense, implies a Contumacy, or continuing in Rebellion against God, after he chastiseth Men for their Sin; *vid. Job 15. 25.* The Jews follow that sense of our Marginal reading, and expound the place of them, who, when they are afflicted by God for their Sins, are so far from making the right use of their Sufferings, that they rather look upon them as casual and contingent Things than any Argument of God's Displeasure, or of his Care and Providence. That say of any Evil God inflicts, *That it is not His hand that smote us, it was a chance that happened to us,* 1 Sam. 6. 9. This latter sense is not inconsistent with the other: For such Men may justly be reckoned *contrary* or *adverse* to God, who are not reclaimable by the Afflictions which he sends,

Book of LEVITICUS. 155

22. I will also send wild beasts among you, which shall rob you of your children, and destroy your cattle, and make you few in number, and your high-ways shall be desolate.

22. Wild beasts : See v. 6. God threatens at least to let loose upon them the Beast of the Field, which upon their Obedience he would have restrained.

23. And if ye will not be reformed by me by these things, but will walk contrary unto me :

24. Then will I also walk contrary unto you, and will punish you yet seven times for your sins.

24. Then will I also, &c. 2 Sam. 22. 27. Psal. 18. 26. These words are to be interpreted by v. 21. God may be said to walk contrary to those Men whom he punisheth more severely, or deprives of that more special Care and Providence which he had formerly shewed for them.

25. And I will bring a sword upon you, that shall avenge the quarrel of my covenant : and when ye are gathered together within your cities, I will send the pestilence among you : and ye shall be delivered into the hand of the enemy.

25. Covenant : Or, Law, which ye have despised and broken.

26. And when I have broken the staff of your bread, ten women shall bake your bread in one oven, and they shall deliver you your bread again by weight ; and ye shall eat, and not be satisfied.

26. Staff : The great support of humane life, Psal. 104.

27. Ten women : i.e. Many Women (Gen. 31. 7.) shall bake together, so great shall be the scarcity

of Bread. By weight : Another sign of great scarcity, Ezek. 4. 16, 17.

27. And if ye will not for all this hearken unto me, but walk contrary unto me,

28. Then

28. Then I will walk contrary unto you also in fury; and I, even I, will chastise you seven times for your sins.

28. In fury: God threatens them with greater Effects of his displeasure, as their Sins did increase.

29. And ye shall eat the flesh of your sons, and the flesh of your daughters shall ye eat.

29. Ye shall eat: Dent. 28. 53. We find this fulfilled, 2 King: 6. 29. Lam. 4. 10.

30. And I will destroy your high places, and cut down your images, and cast your carcases upon the carcases of your idols, and my soul shall abhor you.

30. Cut down: 2 Chron. 34. 7.

31. And I will make your cities waste, and bring your sanctuaries unto desolation, and I will not smell the savour of your sweet odours.

31. Your Sanctuaries: Yours, and for your Sins, not any longer mine. These Sanctuaries or Holy

Places may very well be understood of the several Parts and Courts of the Temple, to each of which the Title of Sanctuary did belong, and possibly may extend to the Synagogues also.

32. And I will bring the land into desolation, and your enemies which dwell therein, shall be astonished at it.

33. And I will scatter you among the heathen, and will draw out a sword after you: and your land shall be desolate, and your cities waste.

33. A sword: Jer. 9. 16.

34. Then shall the land enjoy her sabbaths, as long as it lieth desolate, and ye be in your enemy's land; even then shall the land rest, and enjoy her sabbaths.

35. As long as it lieth desolate, it shall rest: because it did not rest in your sabbaths when ye dwelt upon it.

35. Because it did not rest, &c. This refers to the Captivity of Babylon, and was then fulfilled, 2 Chron. 36. 21.

36. *And upon them that are left alive of you, I will send a faintness into their hearts in the lands of their enemies; and the sound of a shaken leaf shall chase them; and they shall flee, as fleeing from a sword: and they shall fall when none pursueth.* 36. *Shaken: Heb. Driven.*

37. *And they shall fall one upon another, as it were before a sword, when none pursueth: and ye shall have no power to stand before your enemies.*

38. *And ye shall perish among the heathen, and the land of your enemies shall eat you up.*

39. *And they that are left of you, shall pine away in their iniquity in your enemy's lands; and also in the iniquities of their fathers shall they pine away with them.*

40. *If they shall confess their iniquity, and the iniquity of their fathers, with their trespass which they trespassed against me, and that also they have walked contrary unto me.*

41. *And that I also have walked contrary unto them, and have brought them into the land of their enemies; if then their uncircumcised hearts be humbled, and they then accept of the punishment of their iniquity:*

41. *Accept of the punishment of their iniquity: i. e. Willingly bear it as justly inflicted, and turn from the Sin for the sake of which it was inflicted.*

42. *Then will I remember my covenant with Jacob, and also my covenant with Isaac, and also my covenant with Abraham will I remember; and I will remember the land.*

43. *The land also shall be left of them, and shall enjoy her sabbaths, while she lieth desolate without them: and they shall accept of the punishment of their iniquity; because, even because they despised my judgments, and because their soul abhorred my statutes.*

44. *And*

44. And yet for all that, when they be in the land of their enemies, I will not cast them away, neither will I abhor them, to destroy them utterly, and to break my covenant with them: for I am the LORD their God.

45. But I will for their sakes remember the covenant of their ancestors, whom I brought forth out of the land of Egypt, in the sight of the heathen, that I might be their God: I am the LORD.

46. These are the statutes, and judgments, and laws, which the LORD made between him and the children of Israel, in mount Sinai, by the hand of Moses.

CHAP. XXVII.

The ARGUMENT.

Concerning Vows, Of things by Vow given to God, and of the Estimation thereof. Of the Estimation of Persons. Of Beasts, whether clean or unclean. Of a House or Field, and the Redemption thereof. Things devoted must not be redeemed. Of Tithes.

1. **A**ND the LORD spake unto Moses, saying,

2. Speak unto the children of Israel, and say unto them, When a man shall make a singular vow, the persons shall be for the LORD, by thy estimation.

2. Make a singular vow: i.e. Shall exempt and separate from common use. The persons shall be for the LORD: i.e.

The value of these persons shall be for an Holy use: For the persons themselves were redeemable, as appears from what followeth; and the price with which they were redeemed, was set a-part for the reparation or service of the Sanctuary,

Sanctuary, 2 Kings 12. 4, 5. Where there is said to have been a Chamber on purpose to receive these Oblations. [Maimon. Erachin. chap. 1.] By thy estimation; i. e. According to the rate afterwards set down, and fixed, and which thou art to give as a Law to the Priests for the time to come, v. 15.

3. And thy estimation shall be, of the male from twenty years old, even unto sixty years old; even thy estimation shall be fifty shekels of silver, after the shekel of the sanctuary.

3. Of the male; i. e. Of every Male alike. The difference of price respects the Sex and the Age, not the other qualities and circumstances of the persons. Shekel's

See the Notes on Gen. 20. 16.

4. And if it be a female, then thy estimation shall be thirty shekels.

5. And if it be from five years old, even unto twenty years old; then thy estimation shall be of the male twenty shekels, and for the female ten shekels.

6. And if it be from a month old; even unto five years old; then thy estimation shall be of the male five shekels of silver, and for the female thy estimation shall be three shekels of silver.

7. And if it be from sixty years old, and above; if it be a male, then thy estimation shall be fifteen shekels; and for the female ten shekels.

8. But if he be poorer than thy estimation; then he shall present himself before the priest, and the priest shall value him: according to his ability that vowed, shall the priest value him.

8. If he be poorer, &c. i. e. He who made the Vow be not able to pay the fixed rate.

9. And

9. And if it be a beast where-
of men bring an offering unto the
LORD; all that any man giveth
of such unto the LORD, shall be
holy.

10. He shall not alter it, nor
change it, a good for a bad, or a
bad for a good: and if he shall at
all change beast for beast; then it,
and the exchange thereof shall be
holy.

for the better, because they might not have any pretence
of alienating what was before set a-part to an Holy use.
The *Israelites* are here greatly cautioned against this Sin in
this Verse.

11. And if it be any unclean
beast, of which they do not offer a
sacrifice unto the LORD; then he
shall present the beast before the
priest:

7.2. ch. 8. 20. And in this latter sense the word *unclean*
is to be understood here, as appears from the following
words. This Law doth also extend to *Bullocks*, *Sheep*
and *Goats*, (which yet were clean for Sacrifice as to their
kind,) when by reason of some blemish or defect they be-
came unfit for the Altar. [*Maimon. Erachin. chap. 15.*]
But it doth not extend to a Dog, *Deut. 23. 18.*

12. And the priest shall value
it, whether it be good or bad: as
thou valuest it who art the priest,
so shall it be.

13. But if he will at all redeem
it, then he shall add a fifth part
thereof unto thy estimation.

9. Shall be holy:
Or, separated to the
Service of God, and
not be changed or
redeemed, *v. 10, 12.*

10. He shall not
alter, &c. It is not
in their power to al-
ienate what was be-
fore dedicated to
God: And an ex-
change in this case
was forbid, though

11. *Unclean*: Beasts
were said to be clean
or *unclean* with re-
spect to food, *Levit.*
11. 3, 4. Or with re-
spect to sacrifice, *Gen.*

12. As thou va-
luest it who art the
Priest: *Heb. Accord-
ing to thy estimation,*
O Priest.

13. He shall add,
&c. *i. e.* The first
Owner: Another
Man was not under
such

Book of LEVITICUS. 161

such an obligation, but might have it at the price at which it was valued by the Priest. The fifth part seems to be inflicted upon the first Owner for his unconformity.

14. And when a man shall sanctify his house to be holy unto the LORD; then the priest shall estimate it, whether it be good or bad: as the priest shall estimate it, so shall it stand.

14. Sanctify his house, &c. i. e. Separate or set it apart to the Service of God. The price of which House, when it was estimated and redeemed, was taken

into the Treasury of the Sanctuary, and bestowed upon the Reparation of the House. See verse 2.

15. And if he that sanctified it, will redeem his house, then he shall add the fifth part of the money of thy estimation unto it, and it shall be his.

15. The fifth part: See verse 13.

16. And if a man shall sanctify unto the LORD some part of a field of his possession, then thy estimation shall be according to the seed thereof: an homer of barley seed shall be valued at fifty shekels of silver.

16. An homer, &c. Or, the land of an homer, &c. i. e. Not the Land which bears so much (which would suppose the Price uncertain and variable) but the Land which requires

so much Seed. Homer is a Measure containing ten Ephahs. Ezek. 45. 11. An Ephah contained very near our Bushel. See the Notes on Exod. 16. 36. An Homer and a Cor are the same measure, Ezek. 45. 14. And both the Greek and Chaldean in this place render Homer by Cor.

17. If he sanctify his field from the year of jubile, according to thy estimation it shall stand.

17. From the year: Or, before the year. See verse 18.

18. But if he sanctify his field after the jubile; then the priest shall reckon unto him the money, according to the

the years that remain, even unto the year of the jubile, and it shall be abated from thy estimation.

19. And if he that sanctified the field, will in any wise redeem it; then he shall add the fifth part of the money of thy estimation unto it, and it shall be assured to him.

20. And if he will not redeem the field, or if he have sold the field to another man; it shall not be redeemed any more.

20. Or if he have sold: It may be as well translated, And if he have sold. Which is not to be under-

stood of the first Owner, who had no right to sell the Field which he had dedicated to God, but of the Treasurer, in whose power it was to sell, and to convert the price thereof to an Holy use.

21. But the field, when it goeth out in the jubile, shall be holy unto the LORD, as a field devoted: the possession thereof shall be the priest's.

21. Devoted: See v. 28. The possession thereof shall be the Priest's: But the Priests are to pay a price for it, which is

to be laid up for the maintaining the Sanctuary. [Maim, Erachin, chap. 4.]

22. And if a man sanctifie unto the LORD a field which he hath bought, which is not of the fields of his possession.

22. Bought: Not being his Paternal inheritance.

23. Then the priest shall reckon unto him the worth of thy estimation, even unto the year of the jubile: and he shall give thine estimation in that day, as a holy thing unto the LORD.

24. In the year of the jubile, the field shall return unto him of whom it was bought, even to him to whom the possession of the land did belong.

25. And all thy estimations shall be according to the shekel of the sanctuary: twenty gerahs shall be the shekel.

25. Twenty Gerahs. Exod. 30. 13. Numb. 3. 47. Ezek. 45. 12.

26. Onely

26. Only the firstling of the beasts, which should be the LORD's firstling, no man shall sanctify it; whether it be ox, or sheep: it is the LORD's.

by his Command required that the First-born should be sanctified or set a-part, and a Man cannot separate or sanctify that which he hath no right to.

26. Firstling, &c. Heb. First-born, &c. No man shall sanctify it: The reason follows, It is the LORD's. God had

27. And if it be of an unclean beast, then he shall redeem it according to thine estimation, and shall add a fifth part of it thereto: or if it be not redeemed, then it shall be sold according to thy estimation.

28. Notwithstanding, no devoted thing that a man shall devote unto the LORD, of all that he hath, both of man and beast, and of the field of his possession, shall be sold, or redeemed: every devoted thing is most holy unto the LORD.

claim to the Things or Persons, or the common use of them for the future. Most holy: Levit. 2. 3.

28. Notwithstanding: Josh. 6. 19. Devoted thing: This was a thing so vowed and dedicated to God, or to destruction, that he that dedicated it, or executed God's sentence, was to disclaim all title and

29. None devoted, which shall be devoted of men, shall be redeemed: but shall surely be put to death.

29. Of men: Men were sometimes devoted to destruction by God's appointment, (Dent. 25. 19. Josh. 6. 17.) sometimes by Men, Numb. 21. 2, 3. Exod. 22. 20.

30. And all the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the LORD's: it is holy unto the LORD.

31. And if a man will at all redeem ought of his tithes, he shall add thereto the fifth part thereof.

32. And concerning the tithe of the herd, or of the flock, even of whatsoever passeth under the rod; the tenth shall be holy unto the LORD.

32. Passeth under the rod: These words intimate the way of Tithing, when the Tenth was set out as the Flock; or Herd went out of the Fold, and were numbered by him that set out the Tenth with a Stick or Staff in his hand, pointing to it, Jer. 33. 13.

33. He shall not search whether it be good or bad, neither shall he change it: and if he change it at all, then both it and the change thereof shall be holy; it shall not be redeemed.

33. Change: See verse 10.

34. These are the commandments which the LORD commanded Moses, for the children of Israel, in mount Sinai.

THE

(165)

THE
Fourth Book of *Moses*,
CALLED
NUMBERS.

FOUR

L 3

THE

Fourth Book of Moses

CALLED

NUMBERS

13

THE
General Argument
OF THE
Fourth Book of MOSES,
CALLED
NUMBERS.

THIS Book is called *Numbers*, from the subject matter which it begins withall, viz. *An account of the number of the People of Israel*: This Account is taken by God's special command to *Moses*; in taking of which he was assisted by *Aaron*, as well as by the Princes of *Israel*, ch. i. 44. This Account is laid before us ch. i. And the diligent Reader may from the Relation there given, discern the special Providence of God over that People, and see very good reason for the Order in which the several Tribes are placed, and also why the *Levites* are not numbred here among the other Tribes.

We have next an Account of the Order of the several Tribes in their Tents, and of the number of their several Camps, *ch. 2.*

Next follows an Account of the Sons of Aaron, and of the setting aside the *Levites* to the Service of the Tabernacle instead of the First-born; of the number and charge of these *Levites*, and of the Redemption of the First-born of the *Israelites*, who were not redeemed by the *Levites*, *ch. 3.*

We have an Account (*ch. 4.*) of the Charge and Service of the *Levites* who are numbered from thirty years old to the age of fifty.

We have, after this, several Laws, *viz.* Concerning removing the Unclean out of the Camp; Of Restraint in case of Trespas; Of the tryal of Jealousie; Of the *Nazarites*; Of the form of blessing the People; and then we have a relation of the Offerings of the Princes at the Dedication of the Tabernacle and Altar, *ch. 5, 6, 7.* Of lighting the Lamps, and Consecrating the *Levites*, and the age and time of their Service; Of the Passover, and an allowance of a Second Passover, and guidance of the Cloud; Of the use of the Silver Trumpets; Of the removal of the *Israelites*; Of the words which *Moses* used when the Ark set forward and when it rested. Of these things we have an account *ch. 8, 9, 10.*

After this we have a Relation of the burning at *Taberah*; Of the People's loathing of *Manna*, and lust for Flesh; Of the Seventy Elders,

of the Book of NUMBERS. 169

Elders, and of the Quails (*ch. 11.*) and of the Sedition of *Miriam* and *Aaron*, *ch. 12.*

We have next a Relation of the Spies sent into the Promised Land; Of their Instructions, Of their Doings and Report of the Land; Of the People's murmuring hereupon; Of God's just Displeasure, and the Effects of it; Of the Intercession of *Moses*, and great Folly of the *Israelites*, *ch. 13,* and *14.*

The fifteenth Chapter lays before us sundry Laws, *viz.* That concerning the Meat-offering as that Offering was an attendant upon a Bloody Sacrifice. And the Drink-offering; Of the *Heave-offering*; Of the first of the Dough; Of Sins of Ignorance and Presumption; Of the Profaner of the Sabbath, and of the Fringes.

We have next an Account of the Rebellion of *Korah*, and *Dathan*, and *Abiram*; Of their invading the Priest's Office, and their exemplary Punishment. The Memory of their Rebellion is perpetuated, and the Right of the Priests vindicated by the budding of *Aaron's* Rod; and their honorary Maintenance hereupon particularly related, *ch. 16, 17, 18.*

The next Chapter gives account of the Water made of the Ashes of the red Heifer; which is followed with a Relation of the death of *Miriam*, the murmuring of the People, the smiting the Rock, &c. and the death of *Aaron*, *ch. 19. 20.*

And

And then we have an account of the *Israelites* Victory over the *Canaanites*; of their murmuring, of the fiery Serpents, and of that of *Brass*; Of several Journeyings of the *Israelites*, and their Conquest over *Sihon* and *Og*, ch. 21.

After this we have a Relation of *Balak's* sending to *Balaam* to curse the *Israelites*; Of *Balaam's* Journey, and *Balak's* Disappointment. Several Predictions of *Balaam* are related, and there follows an account of the *Israelites* committing Whoredom and Idolatry at *Shittim*, and of their Punishment, ch. 22, 23, 24, 25.

Next to this we have an account of the number of the *Israelites* in order to the dividing the Land among them, ch. 26. And the Law of Inheritances upon occasion of the suit of the Daughters of *Zelophehad*, ch. 27.

In the two next Chapters we have a more particular account than was given before of the Stated *Holocausts*, and the Meat and Drink-offerings pertaining thereunto. This is followed with a Law concerning Vows, ch. 30.

We have after this an account of the *Israelites* Conquest over the *Midianites*, and a Law concerning the dividing the Spoil, ch. 31.

Next follows the Request of the *Reubenites* and *Gadites*, and the success of it; and an account of the Journeyings of the *Israelites* in the Wilderness; Of the Borders of the Promised Land, and the names of the Men which should divide it; Of the *Levites* Cities, and the Cities of Refuge, with the Law concerning
Murder;

of the Book of NUMBERS. 171

Murther; Of the Inheritance of Daughters, and the Marriage of Heiresses in their own Tribe, which is followed with an account how the Daughters of *Zelophehad* were married, *ch. 32, 33, 34, 35, 36.*

By what hath been said any Man will see that this Book is very fitly called NUMBERS. For here we have the number of the twelve Tribes taken no less than three times, *ch. 1. ch. 2. and ch. 26.* And the *Levites* are numbred as often *ch. 3, 4, 26.* We have also several other things numbred. The things that were offered, and the Princes, who offered those things, at the Dedication of the Altar, *ch. 7.* The Spoils taken in the War with *Midian*; *ch. 31.* And all the stated *Holocausts* that were yearly offered up, *ch. 28, 29.* Not to mention the Number and Names of the Cities of *Levites*, and of *Refuge*, and the particulars of the *Israelites* Marches or Journeyings in the Wilderness. These are the principal Matters contained in this Book, which, if duly considered, will be of great use to us for the better governing our selves, as well as for the more clear understanding of the other parts of the Holy Scriptures. It is not to be expected I should in this place make Reflections upon all the Particulars which are laid before us in this Book. It may suffice, that I lay before the Reader some few Particulars, and shew, how very much they tend to the use of Life, and serve to engage us to strict Obedience to the Will of God.

And

And for the other I refer the Reader to the following Notes.

I might here shew the admirable use that is to be made of the Relation of the numbring the People, and order of their Camp. For here is much of God's special Providence to be observed from those Relations, which we pass over in reading the Scriptures with too great Negligence. And there are many parts of the Holy Writ, which we pass over with little regard, that are very instructive to us. But I will not insist upon this matter in this place, I shall especially consider the following Particulars.

I. The setting aside the *Levites* to the service of God, their Charge and Service. This speaks God's great care of his People, to appoint an Order of Men to attend upon his Service, and to wait on his Sanctuary. And it does also instruct those that Minister in Holy Things, not onely to consider how they were called to that Holy Office, but to consider also how they discharge it. The Particulars relating to this Order of Men are very instructive to the People also. They were not numbered among the rest, having no Inheritance as the other Tribes had: They were to attend upon their Office in the service of God and his People; It was therefore the People's part to be ~~sent~~ to them, and there are in the Law of *Moses* many Precepts to this purpose. They were not onely obliged to pay them their Tithes (in which

of the Book of NUMBERS. 173

which even in some of the worst times they were scrupulously careful) but to assist them upon other occasions that they might attend upon God's Service. This teacheth the People to communicate of their Temporal Things very freely to those that watch over their Souls, and to honour them greatly for the sake of their Work and their Master.

II. That Law concerning the removing the Unclean from the Camp, *chap. 5.* This is very instructive to the Governors and Ministers of the Church: It is not fit that Profane and Scandalous Sinners should be admitted to partake of the holiest things. 'Tis very much the duty of those concerned, and the Interest of the whole Church that those should be debarred from her Communion who are notoriously scandalous. I know very well that that Law made a difference in the Unclean, and that there was a difference as to the Camps also, and 'twill well become us to observe it: But still we must do all we possibly can to exclude those from the participation of Holy Things who live in contradiction to the Precepts of our Holy Religion.

III. The Law concerning *Restitution* in case of a Trespas mentioned in the same Chapter. This is of great use to us, and shows us the absolute necessity of making restitution for any wrong or injury that we have done. By this Law he that had done the wrong was obliged to make Restitution to the injured person: and
he

he is directed what to doe in case the injured person could not be found. 'Twas not his confessing his sin, nor his Sacrifice with that Confession that would procure his Pardon if he did not make Restitution, as he is directed there. This is the Doctrine of the Law, and of the Prophets also, *Ezek. 33. 15* as well as of the *New Testament*, *Luk. 18. 8. Rom. 13. 8, 9*. This is a most unquestionable truth, and that the Reader ought to lay to Heart.

IV. The passages, related *ch. 11, 12.* are of great moment towards the awakening us to avoid Murmuring, Discontent, and Sedition. We have severer Examples related there of the sad effects of those sins; and the Mischiefs that follow upon such Crimes are unspeakable. No Man can tell where his Discontent will stop, or what will be the effects of it. Let us see how the Apostle applies this; *Neither murmur ye as some of them also murmured, and were destroyed of the destroyer. Now all these things happened unto them for ensamples; and they are written for our admonition upon whom the ends of the world are come. Wherefore let him that thinketh he standeth take heed lest he fall,* *1 Cor. 10. 10, 11, 12.*

V. The Account we have of the Spies sent into the Land of *Canaan*, and of their Report of it; and what followed thereupon, *ch. 13, 14.* This represents to us the great mischief of Disfidence and Distrust, and contempt of the Kingdom of Heaven. Let us see how the Author
of

of the Epistle to the *Hebrews* applies this; *To whom* sware he that they should not enter into his rest, but to them that believed not? So we see they could not enter in because of unbelief. Let us therefore fear, lest a promise being left us of entering into his rest, any of you should seem to come short of it; Heb. 3. 18, 19. and ch. 4. 1. It follows, *Let us therefore labour to enter into that rest, lest any man fall after the same example of unbelief*, v. 11. Those Men that went to see the Land owned it to be a good Land, and brought some of the Fruit thereof thence. But after all, they discouraged the People from the difficulties that would attend their Conquest of it, notwithstanding the many Experiences which they had received of the Power and Providence of God. These Men died by the Plague in the Wilderness, the murmuring *Israelites* wandered about in it till they were consumed, and they were a sad example of Distrust and Unbelief.

VI. The account we have of the Rebellion of *Korah*, *Dathan*, and *Abiram* ch. 16. This Relation is of great moment to keep Men from the like sin for the time to come. These Men rebelled against *Moses* and *Aaron* whom God had chosen. The Rebels were swallowed up by the Earth, and consumed with Fire from Heaven; and God took care for the perpetuating the Memory of their sin, and asserting the Divine right of the Priesthood. *They envied Moses in the Camp, and Aaron the saint of the Lord.*

Lord. The earth opened and swallowed up Dathan, and covered the company of Abiram: And a fire was kindled in their company; the flame burnt up the wicked, Pl. 106. 16, 17, 18. God would have the *Israelites* keep up the Memory of these things, and learn from this sad example, to have due regard to them, whom he chose to Minister in Holy Things. And to this purpose he commands that Plates should be made of the Censers of the Rebels for the Altar of Burnt-offering, that so there might remain a Memorial of this fatal Rebellion in the view of the People. He caused also Aaron's Rod to flourish, and to be preserved as a token against the Rebels. And upon that follows a most particular account: *ch. 18. of the Honorary Maintenance of the Priests.* Such care God thought fit to take to vindicate the Priests, his Servants, and to keep up the Memory of this Relation.

VII. The account we have of the People's being bitten with the Fiery Serpents, and healed by looking upon the Brazen Serpent, *ch. 21.* This cure was (as the Jews call it) a Miracle in a Miracle. The Brazen Serpent was a Type of the Death of *Christ* (*Joh. 3. 14.*) by whose Stripes we are healed: This Brazen Serpent is called by the Author of the Book of Wisdom, *A Sign of Salvation*: It was *put upon a Pole*, or *set up, for a Sign*, and he that looked upon it, *lived*, i. e. Recovered of the harm he had received from the bite of the Fiery Serpent. *He that*

of the Book of NUMBERS. 177

that turned himself toward: it was not saved by the thing that he saw, but by thee that art the Saviour of all, Wisdom 16: 6, 7. Thus did God, sending his own son in the likeness of sinfull flesh, and for sin condemned sin in the flesh, Rom. 8. 3.

VIII. The account of *Balak's* sending to *Balaam* to curse the *Israelites*, and his coming to him upon this occasion, and what he said and did, follows in Chapters 22, 23, 24. And that Relation is of great use to us, and such as well deserves our serious reflecting upon. It lets us know, that we need not fear the Curses of a false Prophet, nor the attempts of our most powerfull Enemies whiles we do adhere to God, and keep his Laws. God will so long defend us, and then we need not fear what Man can do unto us. We have also in that Relation many excellent Prophecies, and one particularly of the *Messias*, of which the Reader will find an account in the Notes in their proper place.

IX. The account of the Whoredom and Idolatry of the People at *Shittim*, ch. 25. We have there a particular account of the sin, and very exemplary punishment of the People for their Wickedness. And the Reader will easily believe, that this was contrived by *Balaam* from what hath been said to that purpose in the Notes upon that History which follow. *Balaam* could not prevail by Inchantments and Divination, by Sacrifices or Magical Arts. He took the onely course that was left, and that was to tempt them by the Women of *Midian* to Whore-

dom first, and then to Idolatry: The Beauty of the Women was the first snare, and thence they were drawn on to commit Idolatry: *They called the people to the sacrifices of their Gods: And the people did eat, and bowed down to their Gods.* Thus were they joined unto Baal, Peor, and did eat the sacrifices of the dead, Pl. 106. 28. Thus did the People fall by their own Wickedness, whom Balaam and Balak could never have harmed any other way. So true are the words of Solomon, *Righteousness exalteth a nation, but sin is a reproach to any people,* Prov. 14. 34. This passage deserves great consideration.

It is not only the Duty but the Interest of Kings and Governours to encourage Men in the exercise of true Religion, and by all possible ways and means to suppress Vice and all Profaneness. Where ever a People are profane they are weak at the same time. Besides, that they by their Wickedness call down the Vengeance of Heaven, their very Wickedness does enfeeble them, and render them an easy Prey to their Enemies. The *Israelites* were strong while Innocent, when they had forsaken their God they fell: Let us hear what Balaam was forc'd to say before their Whoredom and Idolatry; *He hath not beheld iniquity in Jacob, neither hath he seen perverseness in Israel. The Lord his God is with him, and the sword of a king is among them. God brought them out of Egypt: He hath as it were the strength of an Unicorn: surely there is no enchantment against Jacob,*
neither

of the Book of NUMBERS. P 9

neither is there any divination against Israel. Behold, the people shall rise up as a great Lion, and lift up himself as a young Lion: He shall not lie down till he eat of the prey, and drink the blood of the slain, Numb. 23. 21, 22, 23, 24. This was the condition of Israel; but alas they soon fell by their own Follies, whom no Power or Malice of their Enemies could have hurt.

There is nothing a plainer and more incontestable Truth than this, That true Religion and Vertue is not onely the Glory but the Strength and Safety of any Nation or Kingdom. On the other hand, Vice and Wickedness, Profaneness and Discontent are the greatest Mischiefs and the saddest Presages of the Ruin of a People. The History of the *Israelites* delivered in this Book will confirm any considering Man in this belief. Here we have a Relation of their *Follies* and their *Wandrings*, of their *Vices* and their *Plagues*, of their *Sin* and *Punishment*: They were delivered from the *Egyptians*, and from *Amalek*; They needed not to fear their Enemies about them. They fell indeed in the *Wilderness*, but they fell as the *Jews* say a drunken Man does; he needs none to throw him down, he falls of himself. They fell by their own Lust, their Discontent, their Profaneness and Idolatry. God grant that we, when we seem to stand, may take heed lest we fall.

X. There are in this excellent Book many other things of admirable use for the better understanding

derstanding the *Jewish* Religion and the other parts of the Holy Writ, which I have not time in this place to enlarge upon; but such things they are as will entertain with great variety and delight the inquisitive and diligent Reader. Such are the Law of the *Nazarite's* Vow, concerning the Water of Jealousie; The form of blessing the People; The Law about a Second Passover; The Relation of the guidance of the Cloud, and the Law concerning sins of Ignorance and Presumption, and of the Ashes of the red Heifer; The Relation of the smiting the Rock by *Moses*; Of the Conquest of *Sidon* and *Og*; The Laws concerning the stated Sacrifices, and concerning dividing the Spoil; Concerning Inheritances, and the Marriage of Heiresses: Every one of which will deserve a serious Consideration,

NOTES

NOTES

ON THE

Book of NUMBERS.

CHAP. I.

THE ARGUMENT.

Moses is commanded to number the People. The Princes of the Tribes who were appointed to assist in numbering them. The People of the several Tribes are numbered from Twenty years old and upward. The Number of the whole. The Levites are not numbered, but appointed to their Office.

1. **A**ND the LORD spake unto Moses in the wilderness of Sinai, in the tabernacle of the congregation, on the first day of the second month, in the second year, after they were come out of the land of Egypt, saying,

from these words, compared with *ch. 9. 1.* that this Book does not always relate things in that order of time in which they came to pass. [Another proof of this some think they have, by comparing *ch. 7. 1, &c.* with *Exod. 40. 17, 18.*]

1. **I**N the Wilderness of Sinai; Where the law was lately given, and where they staid to the twentieth of this month, *ch. 10. 11, 12.* Of the second month: This answers to our April. It appears

2514.
1490.

2. Take ye the sum of all the congregation of the children of Israel, after their families, by the house of their fathers, with the number of their names, every male by their poll:

2. Take ye the sum: Exod. 30. 12. This was three times done in the Wilderness; viz. [1.] Before the Tabernacle was set up, Exod. 38. 26. [2.] Here

in the second Month of the second Year of their coming out of Egypt. [3.] After this Generation were destroyed for their Sins, Numb. 26. 64. And the doing of it was very instructive to the Israelites, as it put them in mind of God's veracity in making good his promise, (Gen. 46. 3.) Of his Power and good Providence over them, and his special Regard of them. After their families: i. e. The greater Families into which the twelve Tribes were divided first, Numb. 26. 5. And these were afterward divided into lesser Families, which were called by the Names of the several Fathers and Heads of it, Josh. 7. 14, 17. And are here expressed by the house of their fathers. Fathers: The Hebrew Writers lay it down as a Rule here, That a Family is not named from the house of the mother.

3. From twenty years old and upward, all that are able to go forth to war in Israel; thou and Aaron shall number them by their armies.

3. Twenty years old and upward: This is particularly provided for in each of those Pollings above

mentioned; viz. Exod. 38. 26. Numb. 26. 2. and Exod. 30. 14. Numb. 14. 29. 1. 20. 32. 11. And it was unlawful to attempt the Numbring of the whole People, which by God's promise was to be Numberless, Gen. 13. 16. 45. 5. 46. 10. 32. 12. See 1 Chron. 27. 23, 24. and compare it with 2 Chron. 25. 5.

And with you there shall be a man of every tribe; every one head of the house of his fathers.

4. Flag: See verse 16.

5. And these are the names of the men that shall stand with you: Of the tribe of Reuben; Elizur the son of Sheder.

5. Of Simeon; Shelumiel the son of Zurishaddai.
7. Of Judah; Nahshon the son of Amminadab.
8. Of Issachar; Nethanai the son of Zuar.
9. Of Zebulun; Eliab the son of Helon.
10. Of the children of Joseph: of Ephraim, Elisba-
ma the son of Ammihud; of Manasseh, Gamaliel the son
Pedahzur.
11. Of Benjamin; Abidan the son of Gideoni.
12. Of Dan; Abiezer the son of Ammishaddai.
13. Of Asher; Pagiel the son of Ocran.
14. Of Gad; Eliasaph the son of Deuel.
15. Of Naphtali; Ahira the son of Enan.

16. These were the renowned
of the congregation, princes of the
tribes of their fathers, heads of
thousands in Israel.

16. These were the
renowned, &c. i. v.
Men very fit for this
Employment being
of great Note, Au-
thority and Eminence.

17. And Moses and Aaron took these men, which are
expressed by their names.

18. And they assembled all the
congregation together on the first
day of the second month, and they
declared their pedigrees after their
families, by the house of their fa-
thers, according to the number of
the names, from twenty years old
and upward, by their poll.

18. First day:
Then they set upon
the Work, which
they finished after-
wards, during their
stay in the Wilder-
ness of Sinai, v. 19.

19. As the LORD commanded Moses, so he num-
bered them in the wilderness of Sinai.

20. And the children of Reuben Israel's eldest son, by
their generations, after their families, by the house of
their fathers, according to the number of the names, by
their poll, every male from twenty years old and upward,
all that were able to go forth to war;

21. Those that were numbred of them, even of the tribe of Reuben, were forty and six thousand and five hundred.

the smallest. His Father had fore-told that he should not excell, Gen. 49. 4. And Moses said, Let Reuben live, and not die, and let his men be few, Deut. 33. 6.

22. Of the children of Simeon, by their generations, after their families, by the house of their fathers, those that were numbred of them, according to the number of the names; by their polls, every male from twenty years old and upward, all that were able to go forth to war;

23. Those that were numbred of them, even of the tribe of Simeon, were fifty and nine thousand and three hundred.

24. Of the children of Gad, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

24. Gad: The reason why Gad, the Son of an Hand-maid, is next named, (whom the Greek omit in this place, putting in Judah, and placing Gad after Benjamin) may be learnt

from chap. 2. 10, 14. viz. Because Gad belonged to the Standard of Reuben.

25. Those that were numbred of them, even of the tribe of Gad, were forty and five thousand six hundred and fifty.

26. Of the children of Judah, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

27. Those that were numbred of them, even of the tribe of Judah, were threescore and fourteen thousand and six hundred.

27. Threescore, &c. Judah hath far the greatest number of any other: This Tribe had

had part of the Birth-right bestowed on it. See the Notes on Gen. 49. 3.

28. Of the children of Issachar, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war ;

28. Issachar: The reason why he is placed here, may be learnt from chap. 2. 5.

29. Those that were numbred of them, even of the tribe of Issachar, were fifty and four thousand and four hundred.

30. Of the children of Zebulun, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war ;

31. Those that were numbred of them, even of the tribe of Zebulun, were fifty and seven thousand and four hundred.

32. Of the children of Joseph, namely, of the children of Ephraim, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old upward, all that were able to go forth to war ;

32. Ephraim: He is placed before Manasseh, the reason of which may be learnt from Gen. 48. 19,

33. Those that were numbred of them, even of the tribe of Ephraim, were forty thousand and five hundred.

34. Of the children of Manasseh, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war ;

35. Those that were numbred of them, even of the tribe of Manasseh, were thirty and two thousand and two hundred.

36. Of

36. Of the children of Benjamin, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

37. Those that were numbered of them, even of the tribe of Benjamin, were thirty and five thousand and four hundred.

more Sode than any of Jacob's Sons; and, excepting God, he had twice the number of those who had the most, as appears from Gen. 46. And his Tribe was afterwards almost destroyed, Judg. 20. And after the Schism upon Solomon's death is reputed frequently as an Accession to Judah: And may therefore justly be styled, *little Benjamin*, Psal. 68. 27.

37. Of Benjamin, &c. Benjamin hath the least number of any, except Manasseh, though he had

38. Of the children of Dan, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

39. Those that were numbered of them, even of the tribe of Dan, were threescore and two thousand and seven hundred.

of Judah, and that which exceeds the number of Benjamin 27300; and yet whereas Benjamin had ten Sons, Dan had but one when they went into Egypt, Gen. 46. 23.

39. Of the tribe of Dan: Here is the greatest number by several Thousands of any, excepting that

40. Of the children of Asher, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

41. Those that were numbered of them, even of the tribe of Asher, were forty and one thousand and five hundred.

42. Of the children of Naphtali, throughout their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

43. Those that were numbered of them, even of the tribe of Naphtali, were fifty and three thousand and four hundred.

44. These are those that were numbered, which Moses and Aaron numbered, and the princes of Israel, being twelve men: each one was for the house of his fathers.

45. So were all those that were numbered of the children of Israel, by the house of their fathers, from twenty years old and upward; all that were able to go forth to war in Israel;

46. Even all they that were numbered, were six hundred thousand and three thousand and five hundred and fifty.

603050

47. But the Levites, after the tribe of their fathers, were not numbered among them.

47. But the Levites, etc. The Levites were neither here, nor yet, *Numb.*

26. numbered among the other Tribes. God forbids it here, v. 48, 49. Nor was there any reason they should be numbered with the rest of the Tribes either here or there, if we consider the Causes of each Muster. This was taken with respect to War, and none are to be numbered but those who are above the Age of Twenty years, and able to go forth to War. But then the Muster mentioned *Numb. 26.* hath a farther reference and cause, and that was in order to the dividing their inheritance, *Numb. 26. 53.* Now the Levites being set a-part to the Service of the Tabernacle, (*Numb. 1. 50.*) were ordinarily excused from War, (*Numb. 31. 4, 5. with v. 30, 47.*) as *Josephus* observes, [*Antiqu. l. 3. c. 2. and lib. 4. c. 4.*] And because they had no inheritance, they were not numbered among them who had, *Numb. 26. 62.* And as they were not numbered among the rest, so they were numbered not as fighting Men, as the rest were, but from a month old and upwards, *Numb. 3. 15. and chap. 26. 62.*

48. For

48. For the LORD had spoken unto Moses, saying,

49. Only thou shalt not number the tribe of Levi, neither take the sum of them among the children of Israel.

50. But thou shalt appoint the Levites over the tabernacle of testimony, and over all the vessels thereof, and over all things that belong to it: they shall bear the tabernacle, and all the vessels thereof: and they shall minister unto it, and shall encamp round about the tabernacle.

51. And when the tabernacle setteth forward, the Levites shall take it down: and when the tabernacle is to be pitched, the Levites shall set it up, and the stranger that cometh nigh, shall be put to death.

51. Stranger: i.e. One who is not a Levite, though he be an Israelite.

52. And the children of Israel shall pitch their tents every man by his own camp, and every man by his own standard, throughout their hosts.

53. But the Levites shall pitch round about the tabernacle of testimony: that there be no wrath upon the congregation of the children of Israel: and the Levites shall keep the charge of the tabernacle of testimony.

53. No wrath: No Error or Sin, as the Greek have it. And indeed they are both implied: The profane contempt of the Tabernacle, and the punishment of it

were here provided against.

54. And the children of Israel did according to all that the LORD commanded Moses, so did they.

CHAP. II.

The ARGUMENT.

The Order of the Tribes in their Tents. The Standard of the Tribe of Judah on the East. The Standard of Reuben on the South. That of Ephraim on the West. That of Dan on the North.

1. **A**ND the LORD spake unto Moses and unto Aaron, saying;

2. Every man of the children of Israel shall pitch by his own standard, with the ensign of their father's house, far off about the tabernacle of the congregation shall they pitch.

1. *Standard*; or *Banner*; the setting up of which is a War-like preparation, P^{sa} 20. 5. with Jer. 51. 27. *Ensign*: These Standards were distinguished by certain

marks or signs: What those were, is not here expressed; but the Jewish Writers tell us, that the Ensign of Judah was a Lion; that of Reuben, a Man; that of Ephraim, an Ox; and that of Dan, an Eagle. *Far off*: Heb. *Over-against*. The distance between the Tabernacle and the Camp of Israel is not here expressed, but is probably collected from Josh. 3. 4. to be about the space of Two thousand Cubits; or a Mile; which is called a *Sabbath-days journey*, Act. 1. 12. [*vid. Targum in Ruth 1. 16.*]

3. And on the east-side toward the rising of the sun, shall they of the standard of the camp of Judah pitch, throughout their armies: and Nahshon the son of Aminadab shall be captain of the children of Judah.

3. *On the East-side*, &c. i. e. In the first or principal place, as the Greek have it. In this Quarter were Moses and Aaron and his Sons placed, ch. 3. 38.

4. And his host, and those that were numbered of them, were three score and fourteen thousand and six hundred.

5. And

5. And those that do pitch next unto him, shall be the tribe of Issachar: and Nezhanzel the son of Zuar shall be captain of the children of Issachar.

6. And his host, and those that were numbred thereof, were fifty and four thousand and four hundred.

7. Then the tribe of Zebulun: and Eliah the son of Helon, shall be captain of the children of Zebulun.

8. And his host, and those that were numbred thereof, were fifty and seven thousand and four hundred.

9. All that were numbred in the camp of Judah, were an hundred thousand and fourscore thousand and six thousand and four hundred, throughout their armies: these shall set forth.

10. On the south side, shall be the standard of the camp of Reuben, according to their armies: and the captain of the children of Reuben, shall be Elizur the son of Shedeur.

11. And his host, and those that were numbred thereof, were forty and six thousand and five hundred.

12. And those which pitch by him shall be the tribe of Simeon: and the captain of the children of Simeon, shall be Shalumiel the son of Zurishaddai.

13. And his host, and those that were numbred of them, were fifty and nine thousand and three hundred.

14. Then the tribe of Gad: and the captain of the sons of Gad, shall be Eliasaph the son of Reuel.

14. Reuel: Called Daniel ch. 1. 14

15. And his host, and those that were numbred of them, were forty and five thousand and six hundred and fifty.

16. All that were numbred in the camp of Reuben, were an hundred thousand and fifty and one thousand and four hundred and fifty, throughout their armies: and they shall set forth in the second rank.

17. Then the tabernacle of the congregation shall set forward with the camp of the Levites, in the midst of the camp: as they encamp, so shall they set forward, every man in his place by their standards.

18. On

18. On the west side shall be the standard of the camp of Ephraim, according to their armies: and the captain of the sons of Ephraim, shall be Elishama the son of Ammihud.

19. And his host, and those that were numbered of them, were forty thousand and five hundred.

20. And by him shall be the tribe of Manasseh: and the captain of the children of Manasseh, shall be Gamaliel the son of Pedabzar.

21. And his host, and those that were numbered of them, were thirty and two thousand and two hundred.

22. Then the tribe of Benjamin: and the captain of the sons of Benjamin, shall be Abidan the son of Gideon.

23. And his host, and those that were numbered of them, were thirty and five thousand and four hundred.

24. All that were numbered of the camp of Ephraim, were an hundred thousand and eight thousand and an hundred, throughout their armies: and they shall go forward in the third rank.

25. The standard of the camp of Dan shall be on the north-side by their armies: and the captain of the children of Dan, shall be Abiezer the son of Ammishaddai.

25. Dan: He was the Son of an Handmaid, but hath his Standard assigned him, a Dignity very agreeable to Jacob's

Prediction; Dan shall judge his people as one of the tribes of Israel, Gen. 49. 16.

26. And his host, and those that were numbered of them, were threescore and two thousand and seven hundred.

27. And those that encamp by him, shall be the tribe of Asher, and the captain of the children of Asher, shall be Pargiel the son of Ocran.

28. And his host, and those that were numbered of them, were forty and one thousand and five hundred.

29. Then

29. Then the tribe of Naphtali: and the captain of the children of Naphtali, shall be Ahira the son of Enan.

30. And his host, and those that were numbered of them, were fifty and three thousand and four hundred.

31. All they that were numbered in the camp of Dan, were an hundred thousand and fifty and seven thousand and six hundred: they shall go hindmost with their standards.

32. These are those which were numbered of the children of Israel by the house of their fathers; all those that were numbered of the camps throughout their hosts, were six hundred thousand and three thousand and five hundred and fifty.

33. But the Levites were not numbered among the children of Israel; as the LORD commanded Moses.

33. But the Levites, &c. See the Notes on ch. i. 47.

34. And the children of Israel did according to all that the LORD commanded Moses: so they pitched by their standards, and so they set forward, every one after their families, according to the house of their fathers.

CHAP. III.

The ARGUMENT.

Of the Sons of Aaron. The Charge of the Levites, who are taken in lieu of the first-born. The Levites are numbred. The Number and Charge of the Gershonites. Of the Kohathites, and of the Merarites. The Number of the whole. The First-born of the Israelites are numbred, and freed by the Levites, the overplus are redeemed.

1. **T**Hese also are the generations of Aaron and Moses, in the day that the LORD spake with Moses in mount Sinai.

13, 14.) are numbred among the

1. **A**ND Moses: The Posterity of Moses, whose Sons were not Priests but Levites (1 Chron. 23. Kohathites, v. 27.

2. And these are the names of the sons of Aaron, Nadab the first-born, and Abihu, Eleazar, and Ithamar.

2. The first-born: Exod. 6. 23.

3. These are the names of the sons of Aaron, the priests which were anointed, whom he consecrated to minister in the priest's office.

3. Whom he consecrated: Heb. Whose hand he filled. See Exod. 29. 9.

4. And Nadab and Abihu died before the LORD, when they offered strange fire before the LORD, in the wilderness of Sinai, and they had no children: and Eleazar and Ithamar ministered in the priest's office, in the sight of Aaron their father.

4. And Nadab, &c. Levit. 10. 1. ch. 26. 61. 1 Chron. 24. 2. In the sight, &c. Or, With, as the Greek have it, viz. in the life-time of Aaron: And thus much the Hebrew imports elsewhere. Vid. Gen. 11. 28.

where. Vid. Gen. 11. 28.

N

5. And

5. And the LORD spake unto Moses, saying,

6. Bring the tribe of Levi near, and present them before Aaron the priest, that they may minister unto him.

6. Minister: The Work and Office of the Levites was as follows, [I.] To minister to the Priests, as

appears from this Verse, and from 1 Chron. 23. 28. [II.] To serve at the Tabernacle, this is expressed by keeping the Charge of the whole Congregation, v. 7. And herein they served the People. Vid. 2 Chron. 35. 3. We have an account in this Chapter of the particular charge of the Gershonites, v. 25, 26. Of the Kohathites, v. 31. Of the Merarites, v. 36. And of their Carriages, ch. 4. and Deut. 10. 8. From the Carriages they were excused in after-times, when the Temple was built; 1 Chron. 23. 26. But then they were appointed. [III.] To be Singers, 1 Chron. 23. 30. and ch. 25. [IV.] And Porters to the several Gates of the Temple, 1 Chron. 26. 13. [V.] They had the charge of the Treasure (1 Chron. 26. 20.) of the House of God, and of the Dedicate things. And lastly, some of them were made Officers and Judges in Business of the Lord, and Service of the King. See 1 Chron. 26. 29, 30.

7. And they shall keep his charge, and the charge of the whole congregation before the tabernacle of the congregation, to do the service of the tabernacle.

7. His charge: That is, Aaron's, v. 8. whom they were to obey. The Hebrew imports this sense, Levit. 18. 30. And

the charge of the whole congregation: They were not only to serve Aaron but the People also (2 Chron. 35. 3.) out of whom they were taken instead of the First-born, v. 12. and whom they served when they attended upon the Sanctuary and discharged the several duties of their place (v. 8.) The Levites Obligation to Aaron, and to the People may be learned from v. 9.

8. And they shall keep all the instruments of the tabernacle of the congregation, and the charge of the children of Israel, to do the service of the tabernacle.

9. And

9. And thou shalt give the Levites unto Aaron and to his sons: they are wholly given unto him out of the children of Israel.

10. And thou shalt appoint Aaron and his sons, and they shall wait on their priest's office: and the stranger that cometh nigh, shall be put to death.

Ingenis, and to minister at the Altar; Numb. 18. 7. Deut. 21. 5. 1 Chron. 23. 13. Stranger: i. e. Who is not of the Family of Aaron. See ch. 1. 51. Put to death; See Numb. 16.

10. Priest's office:

It was the proper and peculiar Office of the Priests to bless the People in the name of the Lord, to offer

11. And the LORD spake unto Moses, saying,

12. And I, behold, I have taken the Levites from among the children of Israel, in stead of all the first-born that openeth the matrix among the children of Israel: therefore the Levites shall be mine.

13. Because all the first-born are mine; for on the day that I smote all the first-born in the land of Egypt, I hallowed unto me all the first-born in Israel, both man and beast, mine they shall be: I am the LORD.

13. For on the day: Exod. 13. 2. Levit. 27. 26. chap. 8. 16. Luk. 2. 23.

14. And the LORD spake unto Moses in the wilderness of Sinai, saying,

14. Moses: Not to Moses and Aaron. The Number of the Israelites was to be

taken by Aaron as well as Moses, ch. 1. 3. and so was that of the Kohathites, ch. 4. 2. And the Gershonites and Merarites are expressly said to be numbred by Aaron as well as Moses, ch. 4. 41, 45. But the Precept to number the Levites here is only directed to Moses, and by him was executed, v. 16. (whatever assistance or approbation Aaron might give, v. 39.) And again, we find that Moses was only concerned in numbring the First-born of Israel (v. 40, 41, 42.) in which Aaron is not mentioned at all. For since the Money with which the First-born of Israel,

which

which exceeded the number of the *Levites*, were to be redeemed, was to be paid to *Aaron* and his Sons (*v. 48*.) He whose advantage it was that the number of the First-born of *Israel* should exceed, was not authorized to take the number.

15. Number the children of *Levi*, after the house of their fathers, by their families: every male from a month old and upward, shalt thou number them.

Tribes, from twenty years old and upward, is, because they were taken in the stead of the First-born (*v. 12.*) and are therefore numbered at that age when the First-born were to be redeemed, *Numb. 18. 16.*

16. And *Moses* numbered them according to the word of the *LORD*, as he was commanded.

17. And these were the sons of *Levi*, by their names: *Gershon*, and *Kobath*, and *Merari*.

18. And these are the names of the sons of *Gershon* by their families: *Libni*, and *Shimei*.

19. And the sons of *Kobath* by their families: *Amram*, and *Izchar*, *Hebron*, and *Uzziel*.

20. And the sons of *Merari* by their families, *Mahli*, and *Mushi*: these are the families of the *Levites*, according to the house of their fathers.

21. Of *Gershon* was the family of the *Libnites*, and the family of the *Shimites*: these are the families of the *Gershonites*.

22. Those that were numbered of them, according to the number of all the males, from a month old and upward, even those that were numbered of them, were seven thousand and five hundred.

15. From a month old, &c. The reason why the *Levites* were numbered here from a Month old, and not as the other

16. Word: Heb. Month.

17. And these, &c. Gen. 46. 11. Exod. 6. 16. ch. 26. 51. 1 Chron. 6. 1.

22. The families of the Gershonites shall pitch behind the tabernacle westward.

23. Behind the tabernacle westward: The East was reckoned the first place, ch. 2, 3. and the West was consequently behind. The Gershonites pitched between the Tabernacle and the Standard of Ephraim, ch. 2. 18.

24. And the chief of the house of the father of the Gershonites shall be Eliasaph the son of Lael.

25. The charge of Gershon, in the tabernacle of the congregation, shall be the tabernacle, and the tent, the covering thereof, and the hanging for the door of the tabernacle of the congregation: &c. Compare ch. 4. 25.

26. And the hangings of the court, and the curtain for the door of the court, which is by the tabernacle, and by the altar round about, and the cords of it, for all the service thereof.

27. And of Kohath was the family of the Amramites, and the family of the Izeharites, and the family of the Hebronites, and the family of the Uzzielites: these are the families of the Kohathites.

28. In the number of all the males, from a month old and upward, were eight thousand and six hundred, keeping the charge of the sanctuary.

29. The families of the sons of Kohath shall pitch on the side of the tabernacle southward. Southward: Between the Sanctuary and the Standard of Reuben, ch. 2. 10.

30. And the chief of the house of the father of the families of the Kohathites, shall be Elizaphan the son of Uzziel.

31. And their charge shall be the ark, and the table, and the candlestick, and the altars, and the altars, Compare ch. 4. 4, 5, &c.

altar, and the vessels of the sanctuary, wherewith they minister, and the hanging, and all the service thereof.

32. ¹And Eleazar the son of Aaron the priest, shall be chief over the chief of the Levites, and have the oversight of them that keep the charge of the sanctuary.

33. Of Merari was the family of the Musbites, and the family of the Masbites: these are the families of Merari.

34. And those that were numbered of them, according to the number of all the males, from a month old and upward, were six thousand and two hundred.

35. ¹And the chief of the house of the father of the families of Merari, was Zuriel the son of Abihail: these shall pitch on the side of the tabernacle northward.

35. Northward: viz. Between the Sanctuary and the Standard of Dan, ch. 2. 35.

36. And under the custody and charge of the sons of Merari, shall be the boards of the tabernacle, and the bars thereof, and the pillars thereof, and the sockets thereof, and all the vessels thereof, and all that serveth thereto,

36. Under the charge: Heb. The office of the charge. Compare chap. 4. 31, 32.

37. And the pillars of the court round about, and their sockets, and their pins, and their cords.

38. But those that encamp before the tabernacle toward the east, even before the tabernacle of the congregation eastward shall be Moses and Aaron, and his sons, keeping the charge of the sanctuary, for the charge of the children of Israel; and the stranger that cometh nigh, shall be put to death.

38. Eastward: viz. Between the Standard of Judah and the Tabernacle, ch. 2. 34. For the charge of the children of Israel; See the Note on the 7th verse of this Chapter.

39. *All that were numbered of the Levites, which Moses and Aaron numbered at the commandment of the LORD, throughout their families, all the males from a month old and upward, were twenty and two thousand.*

39. *Moses and Aaron: See vers. 14. Twenty and two thousand; The foregoing summs amount to 22300, which is a greater number than that of the First-born of the Israelites,*

which was but 22273 (v. 43.) And yet we find the number to be redeemed was 273 (v. 46.) so that three hundred are omitted here when the several Summs are collected, and a price is paid for 273, which were indeed over and above the number here mentioned, but 27 short of the real number of the Levites. This difficulty will be removed if we grant that the 300 not reckoned here, were the First-born of the Levites, which being due to God before from the Tribe of Levi as well as the other Tribes (*Exod. 13. 2. and ch. 34. 30.*) were not to be reckoned among those Levites who were to be taken instead of the First-born of Israel.

40. *And the LORD said unto Moses, Number all the first-born of the males of the children of Israel, from a month old and upward, and take the number of their names.*

40. *From a month old: Compare v. 15.*

41. *And thou shalt take the Levites for me (I am the LORD) in stead of all the first-born among the children of Israel; and the cattel of the Levites, in stead of all the firstlings among the cattel of the children of Israel.*

42. *And Moses numbered as the LORD commanded him, all the first-born among the children of Israel.*

43. *And all the first-born males, by the number of names, from a month old and upward, of those that were numbered of them, were twenty and two thousand two hundred and threescore and thirteen.*

44. *And the LORD spake unto Moses, saying,*

45. *Take the Levites in stead of all the first-born among the children of Israel, and the cattel of the Levites in*

stead of their cattel, and the Levites shall be mine: I am the LORD.

46. And for those that are to be redeemed of the two hundred and threescore and thirteen, of the first-born of the children of Israel, which are more then the Levites;

46. More then the Levites: i.e. More then those Levites which were to be here accounted for, and more then are reckoned v.39.

47. Thou shalt even take five shekels a piece by the poll, after the shekel of the sanctuary shalt thou take them: the shekel is twenty gerahs.

47. The shekel: Exod. 30. 13. Levit. 27. 25. chap. 18. 16. Ezek. 45. 12.

48. And thou shalt give the money, wherewith the odd number of them is to be redeemed, unto Aaron and to his sons.

49. And Moses took the redemption-money of them that were over and above them that were redeemed by the Levites.

50. Of the first-born of the children of Israel took he the money; a thousand three hundred and threescore and five shekels, after the shekel of the sanctuary.

51. And Moses gave the money of them that were redeemed, unto Aaron, and to his sons, according to the word of the LORD, as the LORD commanded Moses.

51. According to the word: V. 48.

C H A P. IV.

The ARGUMENT.

The Age and Time of the Levite's Service. The Office of the Priests when the Camp set forward. The Carriage of the Kohathites. The Charge of Eleazar. The Carriage of the Gershonites, and of the Merarites, who were under the direction of Ithamar. The whole Number of the Levites from thirty to fifty Years old.

1. **A**ND the LORD spake unto Moses and unto Aaron, saying,

2. Take the sum of the sons of Kohath from among the sons of Levi, after their families, by the house of their fathers;

3. From thirty years old and upward, even untill fifty years old, all that enter into the host, to do the work in the tabernacle of the congregation.

3. From thirty years old, &c. While the Tabernacle continued, the Levites were admitted into their several Offices and Employments at several Ages. They were not obliged to the most burdensome before the Age of thirty years, nor after fifty. And of this sort is the Employment mentioned here. See *v. 15, 25, 31*. But there are other Offices belonging to the Levites, besides the bearing of the Tabernacle; for they were obliged to serve in it, *Numb. 8. 19*. And to their attendance upon the Tabernacle they were admitted at the Age of Five and twenty years, *Numb. 8. 24*. This reconciles this place with *Numb. 8. 25*. The Levites there are considered as admitted to serve, which they might do at the Age of Twenty-five years. Here they are considered with respect to their burden, to which Employment they were not admitted till the Age of Thirty years. The service and burden of the Levites are of a distinct consideration: *E.g. This is the service of the families of the Gershonites, to serve, and for burdens, v. 24*. Again,

Again, From thirty years old and upwards, even unto fifty years old, every one that came to do the Service of the Ministry, and the Service of the Burden, v. 47. In the 8th of Numbers there is no mention of the Burden, but of the Service of the Levites. As the Levites were not at the same Age received into every Employment, so they were not at the Age of Fifty years discharged from all attendance, but were obliged to minister with their Brethren, ch. 8. 21, 26. All that enter, &c. 1. 5. All that are fit to enter upon this Ministry, being of a just age, and sufficient strength, and not legally excluded, ch. 5. 2. 1. 3. This Service was a Spiritual Warfare; and he that entered upon it, is said to enter into the Host. See v. 23. and 1 Tim. 1. 18. 2 Tim. 2. 3.

4. This shall be the service of the sons of Kohath in the tabernacle of the congregation, about the most holy things.

5. And when the camp setteth forward, Aaron shall come and his sons, and they shall take down the covering veil, and cover the ark of the testimony with it:

did divide between the Holy place and the most Holy, Exod. 26. 31, 32, 33. The Covering of the door of the Tabernacle of the Congregation was the Charge of the Gershonites, v. 25.

6. And thou shalt put thereon the covering of badger's skins, and thou shalt spread over it a cloth wholly of blue, and thou shalt put in the staves thereof.

6. The covering of badger's skins: This Covering was a cellular Case or Cover, made on purpose to defend the Ark from the injury of Weather: Such a Case there was also for the Table of Show-bread, v. 8. and for the Candlestick, v. 10. and for the Golden Altar, v. 11, and the Altar of Burnt-offering, v. 14. These seem to be meant by the Cover of Service, which are mentioned (Exod. 31. 10.) presently after the Ark, and Table, and Candlestick, the Altar of Incense, and the Altar of Burnt-offering, which are there reckoned up in the same Order in which

5. The covering veil: The same which is called the veil, Exod. 40. 3. And the second veil, Heb. 9. 3. The Veil which

did divide between the Holy place and the most Holy, Exod. 26. 31, 32, 33. The Covering of the door of the Tabernacle of the Congregation was the Charge of the Gershonites, v. 25.

which we find them, just before the mention of the *Clashes of Service*, v. 10. Put in the *staves*: i. e. Order and dispose the *Staves*, as the Hebrew word elsewhere signifies, (*Levit.* 24. 6. *Gen.* 28. 18. *Psal.* 50. 23.) that they might be so covered, that yet the *Ark* may be born with them, *Exod.* 25. 14. Here is no mention in this place of putting them into the *Rings*, which is by other words expressed, *Exod.* 25. 14. And it was Commanded that the *Staves* should be constantly in the *Rings* of the *Ark*, *Exod.* 25. 16.

7. And upon the table of shew-bread they shall spread a cloth of blue, and put thereon the dishes, and the spoons, and the bowls, and covers to cover withall, and the continual bread shall be thereon.

7. Table: *Exod.* 25. 30. Cover with-
all? Heb. Put out
withall. See the dishes
on *Exod.* 25. 29.

8. And they shall spread upon them a cloth of purple, and cover the same with a covering of badger's skin, and shall put in the staves thereof.

9. And they shall take a cloth of blue, and cover the candlestick of the light and his lamps, and his tongs, and his snuff-dishes, and all the oil-vessels thereof, wherewith they minister unto it.

9. Candlestick: *Exod.* 25. 31. and
his Lamps: *Exod.*
25. 31. 38.

10. And they shall put it and all the vessels thereof within a covering of badger's skins, and shall put it upon a bar.

10. A Bar: For
the better carrying
of it, there being no
Rings and Staves be-
longing to the Can-
dlestick.

11. And upon the golden altar they shall spread a cloth of blue, and cover it with a covering of badger's skins, and shall put to the staves thereof.

11. Staves: See
Exod. 30. 5.

12. And

12. And they shall take all the instruments of ministry, where- with they minister in the sanctuary, and put them in a cloth of blue, and cover them with a covering of badger's skins, and shall put them on a bar.

12. Bar : See v.

10.

13. And they shall take away the ashes from the altar, and spread a purple cloth thereon ;

13. Altar : i. e.

The Altar of Burnt-offering : For of the Altar of Incense

was taken before, v. 11.

14. And they shall put upon it all the vessels thereof, wherewith they minister about it, even the censers, the flesh-hooks, and the shovels, and the basons, all the vessels of the altar ; and they shall spread upon it a covering of badger's skins, and put to the staves of it.

14. Censers : Or,

Tongs : The Hebrew word denotes an Instrument that takes the Fire or Coal.

Basons : Or, Bowls.

Staves : See v. 11.

27. 7.

15. And when Aaron and his sons have made an end of covering the sanctuary, and all the vessels of the sanctuary, as the camp is to set forward ; after that, the sons of Kobath shall come to bear it ; but they shall not touch any holy thing, lest they die. These things are the burden of the sons of Kobath, in the tabernacle of the congregation.

15. To bear :

The Levites were generally obliged to bear the Ark, and the other Holy things mentioned here. See 1 Chron. 15. 2, 15.

But this is not so to be understood, as to exclude the Priests from bearing the Ark upon occasion, which

they did without being guilty of invading their Office, Dent. 31. 9. Josh. 3. 6. and 6. 6.

Die : 1 Chron.

16. And to the office of Eleazar the son of Aaron the priest, pertaineth the oyl for the light, and the sweet incense, and the daily

16. Sweet incense :

Exod. 30. 34. anointing oyl : Exod.

30. 23.

meat-

wheat-offering, and the anointing oil, and the over-fight of all the tabernacle, and of all that therein is, in the sanctuary, and in the vessels thereof.

17. And the LORD spake unto Moses, and unto Aaron, saying,

18. Cut ye not off the tribe of the families of the Kohathites, from among the Levites. point them to their Service, and leaving the Holy things uncovered, v. 19, 20.

18. Cut ye not off the tribe of the families of the Kohathites, from among the Levites. Do not occasion their destruction, by neglecting to appoint them to their Service, and leaving the Holy things uncovered, v. 19, 20.

19. But thus do unto them, that they may live, and not die; when they approach unto the most holy things; Aaron and his sons shall go in, and appoint them every one to his service, and to his burden.

20. But they shall not go in to see when the holy things are covered, lest they die.

20. Lest they die: See 1 Sam. 6. 19. compared with Lev. 16. 2. and Exod. 19. 12.

21. And the LORD spake unto Moses, saying,

22. Take also the sum of the sons of Gerson, throughout the houses of their fathers, by their families;

or of 30.

23. From thirty years old and upward, untill sixty years old shalt thou number them; all that enter in to perform the service, to do the work in the tabernacle of the congregation.

23. To perform the service: Heb. To war the warfare.

24. This is the service of the families of the Gershonites, to serve, and for burdens.

24. Burdens: Or, Carriage.

25. And

24. And they shall bear the curtains of the tabernacle, and the tabernacle of the congregation, his covering, and the covering of the badgers skins that is above upon it, and the hanging for the door of the tabernacle of the congregation,

25. The Curtains, Sec. i. e. The ten Curtains, and the eleven which are mentioned Exod. 26. His covering: viz. That of Ram's skins, Exod. 26. 14.

26. And the hangings of the court, and the hanging for the door of the gate of the court, which is by the tabernacle and by the altar round about, and their cords, and all the instruments of their service, and all that is made for them: so shall they serve.

27. At the appointment of Aaron and his sons, shall be all the service of the sons of the Gershonites, in all their burdens, and in all their service: and ye shall appoint unto them in charge all their burdens.

27. Appointment: Heb. Mouth.

28. This is the service of the families of the sons of Gershon, in the tabernacle of the congregation: and their charge shall be under the hand of Ithamar the son of Aaron the priest.

28. Under the hand: Or, In the hand; i. e. The care and direction, &c. 33.

29. As for the sons of Merari, thou shalt number them after their families, by the house of their fathers.

30. From thirty years old and upward, even unto fifty years old shalt thou number them, every one that entereth in to the service, to do the work of the tabernacle of the congregation.

30. Service: Heb. Warfare.

31. And this is the charge of their burden, according to all their service in the tabernacle of the congregation; the boards

31. Boards: Exod. 26. 15.

of

of the tabernacle, and the bars thereof, and the pillars thereof, and sockets thereof.

32. And the pillars of the court round about, and their sockets, and their pins, and their cords, with all their instruments, and with all their service: and by name ye shall reckon the instruments of the charge of their burden.

32. By name: These things being very many of the smallest value, and therefore the more liable to miscarry, are to be numbered up particularly, that not a Pin, or Cord

might be wanting when the Tabernacle was to be set up again.

33. This is the service of the families of the sons of Merari, according to all their service in the tabernacle of the congregation, under the hand of Ithamar the son of Aaron the priest.

34. And Moses and Aaron and the chief of the congregation numbered the sons of the Kohathites, after their families, and after the house of their fathers;

35. From thirty years old and upward, even unto fifty years old, every one that entreteth into the service, for the work in the tabernacle of the congregation:

36. And those that were numbered of them by their families, were two thousand seven hundred and fifty.

37. These were they that were numbered of the families of the Kohathites, all that might do service in the tabernacle of the congregation; which Moses and Aaron did number, according to the commandment of the LORD by the hand of Moses.

38. And those that were numbered of the sons of Gerson, throughout their families; and by the house of their fathers;

39. From thirty years old and upward, even unto fifty years old, every one that entreteth in to the service, for the work in the tabernacle of the congregation:

40. Even

40. Even those that were numbred of them, throughout their families, by the houses of their fathers, were two thousand and six hundred and thirty.

41. These are they that were numbred of the families of the sons of Gershon, of all that might do service in the tabernacle of the congregation, whom Moses and Aaron did number, according to the commandment of the LORD.

42. And those that were numbred of the families of the sons of Merari, throughout their families, by the house of their fathers;

43. From thirty years old and upward even unto fifty years old, every one that entred into the service, for the work in the tabernacle of the congregation:

44. Even those that were numbred of them after their families, were three thousand and two hundred.

44. Three thousand and two hundred: The Number of the Merarites taken, chap. 3. was less than that of the Gershonites, or Kohathites: But the Number of them who are fit for Service, is greater than either of them; whereas there were four Families of the Kohathites, and but two of the Merarites: So that though they had the greatest burden, and variety of things under their charge, they had no cause to complain, having also the greatest number of Men fit to do the work belonging to them. And as their number and burden was great, so was their allowance and encouragement also, chap. 7. 7, 8, 9.

45. These be those that were numbred of the families of the sons of Merari, whom Moses and Aaron numbred according to the word of the LORD by the hand of Moses.

46. All those that were numbred of the Levites, whom Moses and Aaron and the chief of Israel numbred, after their families, and after the house of their fathers;

47. From

47. From thirty years old and upward, even unto fifty years old, every one that came to do the service of the ministry, and the service of the burden in the tabernacle of the congregation;

47. To do the service of the ministry, and the service of the burden: See the Note on verse 3.

48. Even those that were numbred of them were eight thousand and five hundred and fourscore.

49. According to the commandment of the LORD, they were numbred by the hand of Moses, every one according to his service, and according to his burden: thus were they numbred of him, as the LORD commanded Moses.

49. Thus were they numbred, &c. That they were numbred by Moses, &c. we are told before: The design of Numbring seems to be intimated here, as well as the Order in which

they are numbred. For here they are numbred according to their service; and for that reason the Kohathites are first numbred, because they were charged with the most Holy and Principal things belonging to the Sanctuary. Elsewhere the Sons of Levi stand in another Order; Gershom being first named, then Kohath and Merari, Exod. 6. 16. And the same Order is observed, where their Families are numbred from a month old and upwards, Numb. 3. 21, 27, 33.

CHAP. V.

The ARGUMENT.

The Unclean are removed out of the Camp. Of Repitition in case of Wrong done. Of the Water of Jealousie.

I. **A**ND the LORD spake unto Moses, saying,

2. Com-

2. *Command the children of Israel, that they put out of the camp every leper, and every one that hath an issue, and whosoever is defiled by the dead.*

ters observe. [I.] The *Sheminah*, or *Sanctuary* where God was said to dwell, 2 *Chron.* 31. 2. And to be especially present with the *Israelites*, *Exod.* 29. 42, 43. [II.] The Camp of the *Levites*, who with the Priests camped round about the Sanctuary, *chap.* 3. [III.] The Camp of *Israel*, which is described, *chap.* 2. Of this Camp are those words understood which we find *Dent.* 23. 10, 11. *Lepet.* *Levit.* 13. 2. It was required before that he should dwell alone, and that his habitation should be without the Camp, *Levit.* 13. 46. That Law was not practicable till the Camp was settled, which was now done. It is certain that the Leper was excluded out of each of the Camps above named, for he was to dwell alone, and therefore shut out of the Camp of *Israel*, and out of the Cities afterward, 2 *Kings* 7. 3. *Issue.* *Levit.* 15. 2. He that was under this pollution, though he might continue in the Camp of *Israel*, (and was not confined or obliged to dwell alone as the Leper was, *Ps.* 5, 6, 7, 8, 9.) yet he was not permitted to go into the *Levite's* Camp till he was clean, *Levit.* 15. 13, 14, much less might he go into the Sanctuary. *Dead.* *Levit.* 21. 1. This was still a lower degree of Uncleanliness: For he that was unclean by an Issue, was upon that account to bring a Sacrifice for his Atonement, *Levit.* 15. 14, 15. But he that had touched a dead Body, was not obliged to bring an expiatory Sacrifice, but to the use of the Water of Separation only, *Numb.* 19. 12. Now though he that was thus defiled with the touch of a dead Body were excluded from the Sanctuary, (2 *Chron.* 28. 19. *Numb.* 19. 13.) into which no person might enter that was in any thing unclean, yet have we no cause to suppose him excluded from any of the other Camps.

3. *Both male and female shall ye put out, without the camp shall ye put them; that they defile not their camps, in the midst whereof I dwell.*

2. *Camp:* There were three several Camps, as may be learnt from the foregoing Chapters, and as the Jewish Writers observe.

3. *I dwell:* Or, Am more peculiarly present.

4. *And*

Book of NUMBERS.

241

4. And the children of Israel did so, and put them out without the camp: as the LORD spake unto Moses, so did the children of Israel.

5. And the LORD spake unto Moses, saying,

6. Speak unto the children of Israel, When a man or woman shall commit any sin that men commit, to do a trespass against the LORD, and that person be guilty;

we have a more particular account of this matter, *Levit. 6.*

6. When a man &c. *Levit. 6. 3.* That men commit: i.e. Which they are ordinarily obnoxious to, or overtaken with. We

7. Then they shall confess their sin which they have done: and he shall recompense his trespass with the principal thereof, and add unto it the fifth part thereof, and give it unto him against whom he hath trespassed.

7. Confess. The Confession of Sin is required in order to Pardon. *Prov. 28. 13. Job 33. 27, 28.* And this Confession among the Jews was made in this form of words, *O God, I have*

sinned, I have done perversely, I have trespassed before thee, and I have done thus and thus: and so, I repent and am ashamed of my doings, and will never do so no more. [*Maimon. H. Teshub. c. 1.*] His trespass: i.e. The thing in which he hath trespassed, or injured his Neighbour. With the principal. Or, In the principal, *Levit. 6. 5.* Fifth: See the Notes on *Levit. 6. 5.*

8. But if the man have no kinsman to recompense the trespass unto; let the trespass be recompensed unto the LORD, even to the priest: beside the ram of the atonement, whereby an atonement shall be made for him.

8. No kinsman: Which might frequently happen where the wronged persons were Profelytes. Priest: Whom God substitutes as his Receiver. *See Levit. 6. 5.*

atonement:

See *Levit. 6. 5.* and

9. And every offering of all the holy things of the children of Israel, which they bring unto the priest, shall be his.

9. Offering: Or, Heave-offering. See Numb. 18. 8.

10. And every man's hallowed things shall be his: whatsoever any man giveth the priest, it shall be his.

10. Hallowed things: Such were things separated by Kow, Levit. 27. 21. Numb. 18. 14. and First

fruits, Numb. 18. 12. His: Levit. 10. 13.

11. And the LORD spake unto Moses, saying,

12. Speak unto the children of Israel, and say unto them, If any man's wife go aside, and commit a trespass against him,

12. A trespass: This is to be understood of Disloyalty to her Husband, and to be interpreted by the words which follow.

13. And a man lie with her carnally, and it be hid from the eyes of her husband, and he kept close, and she be defiled, and there be no witness against her, neither she be taken with the manner;

13. No witness, &c. For in such cases she was to be put to death, Levit. 20. 10. Job. 8. 4, 5.

14. And the spirit of jealousy come upon him, and he be jealous of his wife, and she be defiled; or if the spirit of jealousy come upon him, and he be jealous of his wife, and she be not defiled:

14. The spirit of jealousy: A jealous mind or Affection. As the spirit of meekness signifies a meek spirit or temper, Gal. 6. 1.

15. Then shall the man bring his wife unto the priest, and he shall bring her offering for her, the tenth part of an ephah of barley-meal; he shall pour no oil upon it, nor put frankincense thereon, for it

15. The tenth part of an Ephah: Or, Offer. See the Notes on Exod. 16. 36. Of Barley-meal; he shall pour no oil, &c. This Offering

is an offering of jealousy, an offering of memorial, bringing iniquity to remembrance.

a sense of guilt; It was not an Offering of sweet savour, as that is called which had both Oyl and Frankincense, *Levit. 2: 2.* But this is an Offering bringing iniquity to remembrance, and therefore will admit neither of Oyl nor Frankincense, *Levit. 5: 11.*

16. And the priest shall bring her near, and set her before the LORD, before the LORD: See the Notes on *Levit. 1: 9.*

16. Her: Or, Is: i. e. The Offering, not the Woman, of whom in *v. 18.* See

17. And the priest shall take holy water in an earthen vessel, and of the dust that is in the floor of the tabernacle the priest shall take, and put it into the water.

17. Holy water: i. e. Water out of the Laver, *Exod. 30: 18.* Dust: This was likewise a sign of sorrow, *Job 2: 12.* See the Notes on *v. 15.*

18. And the priest shall set the woman before the LORD, and uncover the woman's head, and put the offering of memorial in her hands, which is the jealousy-offering: and the priest shall have in his hand the bitter water that causeth the curse.

18. Uncover: This is likewise another token of sorrow, *Levit. 21: 10,* and *v. 15.* And the Woman's Fidelity and Chastity being questioned, the Covering of her Head (betokening her Subjection and Chastity,

1 Cor. 11: 10) was fully taken away. Bitter water: Though we are told by the Jewish Writers, that some bitter thing was put into this Water which made it bitter, yet it might be truly called bitter from the Effect of it upon the guilty; to whom bringing a Curse, it was bitter in the End.

19. And the priest shall charge her by an oath, and say unto the woman, If no man have lien with thee, and if thou hast not gone aside to another in stead of thy husband, so thou be defiled, and some man hath lien with thee inside thine husband:

19. Charge her by an oath: Or, adjure her, as the Vulgar Latin hath it. See the Notes on Levit. 5. 1. With another instead of thy husband: Or, bring in the power of thy husband: Heb. Under thy husband.

20. And if thou hast gone aside to another in stead of thy husband, and if thou be defiled, and some man hath lien with thee inside thine husband:

21. Then the priest shall charge the woman with an oath of cursing, and the LORD shall say unto the woman, The LORD make thee a curse and an oath among thy people, when the LORD doth make thy thigh to rot, and thy belly to swell;

21. Charge: See v. 19. An Oath: An Example. Give the Vulgar. That is, a common instance in forms of Execration, which do accompany Oaths, &c: Heb. Fall,

22. And the water that causeth the curse shall go into thy bowels, to make thy belly to swell, and thy thigh to rot: And the woman shall say Amen.

22. Amen: Or, Re. Amen. We have Amen here twice, and that perhaps with a distinct reference to v. 19. and to what follows Deut. 10.

23. And the priest shall write these curses in a book, and he shall blot them out with the bitter water:

23. These curses: Those words from v. 19. at least.

Small Writing, was called among the Jews, Blot, &c. Shall blot out the Curses with the Water; and when he hath done so, the Woman must drink that Water which was the Receiver of these words of Execration.

24. And he shall cause the woman to drink the bitter water that causeth the curse: and the water that causeth the curse shall enter into her, and become bitter.

25. Then the priest shall take the jealousy-offering out of the woman's hand, and shall wave the offering before the LORD, and offer it upon the altar.

26. And the priest shall take an handful of the offering, even the memorial thereof, and burn it upon the altar, and afterward shall cause the woman to drink the water.

27. And when he hath made her to drink the water, then it shall come to pass, that if she be defiled, and have done an unseemly thing against her husband; that the water that causeth the curse shall enter into her, and become bitter, and her belly shall swell, and her thigh shall rot: and the woman shall be a curse among her people.

28. And if the woman be not defiled, but be clean; then she shall be free, and shall conceive seed.

28. Conceive seed: Not by the virtue of the Water, which hath a contrary effect upon the guilty, but by the special Providence of God.

29. This is the law of jealousies, when a wife goeth aside to another instead of her husband, and is defiled;

30. Or when the spirit of jealousy cometh upon him, and he be jealous over his wife, and shall see the woman before the LORD, and the priest shall execute upon her all this law.

30. Set the woman: See v. 18.

31. Then shall the man be guiltless from iniquity, and this woman shall bear her iniquity.

31. Then shall the man be guiltless, Sec. The Jews have some laws taught, that the Water would not try the suspected Woman; if her Husband were not innocent himself when he brought her to this trial.

C H A P. VI.

The ARGUMENT.

Of the Vow of the Nazarites, and of their Offering for their Separation. The Form of the Priests Blessing the People.

AND the LORD spake unto Moses, saying,

Speak unto the children of Israel, and say unto them, When either man or woman shall separate themselves to vow a vow of a Nazarite, to separate themselves unto the LORD:

2. A vow of a Nazarite: i. e. A Religious promise of Abstinence, for the Hebrew word signifies to separate or abstain, Gen. 49. 26. To separate themselves.

Or, make themselves Nazarites. Unto the LORD: By this Vow the Nazarite was separated to a greater measure of Sanctity, and Obedience; and therefore may be said to be separated unto the Lord; As the Priests were, whose Office and Employment required of them great degrees of Holiness.

3. He shall separate himself from wine, and strong drink, and shall drink no vinegar of wine, or vinegar of strong drink, neither shall he drink any liquor of grapes, nor eat moist grapes, or dried.

3. From wine, and strong drink: That is, from Wine, and any other Liquor that is apt to bring Drunkenness upon the drinker. From new and old Wine,

The Priests under the same Prohibition, when they went unto the Tabernacle, Levit. 10. 9. They were obliged more than ordinary Sabbath, were obliged to abstain from Wine, as that which might make them forget the Law, and might deprive them of the Power of judging of things aright, Prov. 31. 5. Psal. 104. 41. Isa. 28. 7. with Levit. 10. 10, 11.

4. All the days of his separation shall he eat nothing that is made of the vine-tree, from the kernels even to the husk.

4. Separation: Or, Nazareneship. See v. 1. Vine-tree: Heb. Vine of the Wine.

5. All the days of the vow of his separation, there shall no razor come upon his head: untill the days be fulfilled in the which he separateth himself unto the LORD, he shall be holy; and shall let the locks of the hair of his head grow.

5. Razor: Judg. 13. 5. 1 Sam. 1. 14. By Razor here, is means any thing which took off the Hair. Grow: In token that he hath preserved himself from legal defilements. For

had he not, he would have been obliged to cut off his Hair. See v. 9. and Levit. 14. 8, 9. And therefore this is fitly subjoined to those words, He shall be holy, of which the growth of Hair was a proof.

6. All the days that he separateth himself unto the LORD, he shall come at no dead body.

6. Dead body: This was a Figure of dead Works, which do really (as a dead Body did legally) defile the Man.

7. He shall not make himself unclean for his father, or for his mother, for his brother, or for his sister, when they die: because the consecration of his God is upon his head.

7. He shall not make himself unclean, &c. This Law was also given to the Priest. See the Notes on Levit. 21. 1. Consecration: Heb. Separation.

8. All the days of his separation he is holy unto the LORD.

9. And if any man die very suddenly by him, and he hath defiled the head of his consecration; then he shall shave his head in the day of his cleansing; on the seventh day shall he shave it.

9. Defiled: Viz. By transgressing, v. 6. His cleansing: This day was the Seventh from his defilement, according to the Law in this case, Num. 19. 11, 12.

10. And

to. And on the eighth day he shall bring two turtles, or two young pigeons to the priest, to the door of the tabernacle of the congregation.

II. And the priest shall offer ~~also~~ ^{also} ~~one~~ ^{one} for a sin-offering, and the ~~other~~ ^{other} for a burnt-offering, and make an atonement for him, for that he ~~is~~ ^{is} ~~fixed~~ ^{is} by the dead, and shall bow down his head that same day.

22: And he shall consecrate unto the LORD the days of his separation, and shall bring a lamb of the first year for a trespass-offering: but the days that were before shall be lost, because his separation was defiled.

13. And this is the law of the Nazarite: When the days of his separation are fulfilled, he shall be brought unto the door of the tabernacle of the congregation.

14. And he shall offer his offering unto the LORD, one he-lamb of the first year without blemish, for a burnt-offering, and one ew-lamb of the first year without blemish, for a sin-offering, and one ram without blemish, for peace-offerings.

YI. *Sinned*: i.e. Contrasted a Legal defilement, by the Dead, *Hallow his head*: i.e. Sanctify or separate his Head a-new.

12. *Lost: Heb. Fell.*
 i. e. They shall not
 come into account,
 as the Greek have it.

14. *His offering:*
Both his *Offering of Peace* (or *Peace-offering*) for his having performed his *Vow*. And also his *Expiatory-offerings* (or *Burnt and Sin-offerings*) in token of his

need of God's Mercy and Pardon, even when he had done his best. 1 Cor. 4:4

15. And a flock of unsheathed
broad sails of the flow mingled
with oil, and waters of unsheathed
bread anointed with oil, and their
meat-offering, and their drink-of-
ferings.

Besides what is mentioned before the ordinary

dairy Meat-offering and Drink-offerings; of which see *Numb. 28.*

16. And the priest shall bring them before the LORD, and shall offer his sin-offering, and his burnt-offering.

17. And he shall offer the ram for a sacrifice of peace-offerings unto the LORD, with the basket of unleavened bread: the priest shall offer also his meat-offering, and his drink-offering.

18. And the Nazarite shall shave the head of his separation, as the hair of the tabernacle of the congregation; and shall take the hair of the head of his separation, and put it in the fire which is under the sacrifice of the peace-offerings.

filled the Vow, and for that reason the Hair was put into the fire, under the Eucharistical or Peace-offering.

19. And the priest shall take the sadder shoulder of the ram, and one unleavened cake out of the basket, and one unleavened wafer; and shall put them upon the hands of the Nazarite, after the hair of his separation is shaven.

18. And the Nazarite: *ACT 21. 24. Shave.* This Shaving differs from that mentioned v. 9. which was for uncleanness contracted; whereas this was out of thankfulness, for having fulfilled the Vow.

19. The sadder shoulder: This must be understood of the left shoulder, because the right shoulder (called the heave-shoulder, *Levit. 7. 34.* and in the 20th Verse of this Chapter) was

the portion of the Priest out of every Peace-offering, *Levit. 7. 32.* Hence this Shoulder (which is an additional portion belonging to the Priest from the Nazarite's Peace-offering) is said to be holy for the Priest, with the Wave-bread and Heave-shoulder, (*21. 20.*) which the last were reserved as his portion before, *Levit. 7. 34.*

20. And the priest shall wave them for a wave-offering before the LORD: this is holy for the priest, with the wave-bread and heave-shoulder: and after that, the Nazarite may drink wine.

20. For a wave-offering: *Exod. 29. 27.*

21. This

21. This is the law of the Nazarite, who hath vowed, and of his offering unto the LORD for his separation; besides that that his hand shall get: according to the vow which he vowed, so he must do after the law of his separation.

21. Besides that, &c. He is obliged, though poor, to do all which is prescribed before; but if he be rich, he may add to it.

22. And the LORD spake unto Moses, saying,

23. Speak unto Aaron and unto his sons, saying, On this wise ye shall bless the children of Israel, saying unto them,

23. Aaron and me to his sons: It was the proper Office of the Priests to bless the People, *Deut. 21. 5.* *1 Chron. 23. 13.*

24. The LORD bless thee, and keep thee:

24. Bless thee. That is, send thee plenty of good things, good and blessed.

Keep thee: i.e. Preserve thee in that state.

25. The LORD make his face shine upon thee, and be gracious unto thee:

25. Make his face to shine upon thee, &c. That is, manifest his great favour towards thee.

This God did when he sent Christ into the World, who was the Light of it. And this great Blessing may well be supposed to be couched under these words: Compare with these words, *2 Cor. 4. 4.*

26. The LORD lift up his countenance upon thee, and give thee peace.

26. The LORD. See. i.e. The Lord take thee into his care and special Providence; and as a proof of that, give thee all the tokens of his kindness, the greatest of his benefits and favours.

27. And they shall put my name upon the children of Israel, and I will bless them.

27. They shall put my Name, See. i.e. They shall in my Name pronounce the Blessing upon them.

CHAP

C H A P. VII.

The ARGUMENT.

The Offerings of the Princes of the several Tribes upon the setting up of the Tabernacle, and for the dedicating of the Altar. The Summ of what was offered collected. God speaketh to Moses from off the Mercy-seat.

1. **A**ND it came to pass on the day that Moses had fully set up the tabernacle, and had anointed it, and sanctified it, and all the instruments thereof, both the altar and all the vessels thereof, and had anointed them, and sanctified them;

therefore these words bring in the Relation of what happened after the erecting the Tabernacle, but by no means import that it came to pass as soon as ever the Tabernacle was set up and anointed. So that the numbring of the Tribes, and the ordering of their Standards, &c. before mentioned, may be allowed to have come to pass before this Offering of the Princes. *Set up*: Which was done on the last day of the first Month, *Exod.* 40. 17, 18. *Anointed them, and sanctified, &c.* i. e. Had by anointing set them apart to their holy or separate use, *Exod.* 40. 9. with *Lev.* 8. *v. 12.*

2. *That the princes of Israel, heads of the house of their fathers (who were the princes of the tribes, and were over them that were numbred) offered,*

1. **O**N the day: These words do by no means import a precise time, as will appear not only from the use of the words elsewhere (*Gen.* 2. 4. 35. 3.) but from the 10th and 11th Verses of this Chapter. And

2. *And were:* Heb. *Who stood.* Thus these Men are said to stand with *Moses* and *Aaron* in numbring the People. *Numb.* 1. 5.

3. *And*

3. And they brought their offering before the LORD, six covered wagons, and twelve oxen; a wagon for two of the princes, and for each one an ox: and they brought them before the tabernacle.

3. Their offering: i.e. Their Gift, or Gifts, as the Latin and Greek well render the word; for the Gifts which they brought were dedicated to several purposes, as appears afterward.

as, as appears afterward.

4. And the LORD spake unto Moses, saying,

5. Take it of them, that they may be to do the service of the tabernacle of the congregation; and thou shalt give them unto the Levites, to every man according to his service.

5. To every man according to his service: That is, to each according to their necessity. As it was ordered afterward, that the Sons of Kohath should

be of the Wagons, because their share was to be carried on Shoulders (v. 9.) The Sons of Gershon had two Wagons allowed them, they being the smallest number of the Levites, and having a greater Burden than the Kohathites. But to the Sons of Merari, who had charge of the far greatest Burden, four Wagons are given.

6. And Moses took the wagons, and the oxen, and gave them unto the Levites,

7. Two wagons and four oxen he gave unto the sons of Gershon according to their service.

8. And four wagons and eight oxen he gave unto the sons of Merari, according unto their service, under the hand of Ishamar the son of Aaron the priest.

8. Ishamar: See ch. 4. 33.

9. But unto the sons of Kohath he gave none: because the service of the sanctuary belonging unto them, was that they should bear upon their shoulders.

9. Shoulder: See 4. 6, 8, 10, 11, 12, 14. with 2 Sam. 6. 1. 1 Chron. 15. 12.

10. And the princes offered for dedicating of the altar, in the day that it was anointed, even the princes offered their offering before the altar.

10. Dedicating: Things are then said to be dedicated when they are first applied to their right end and use. And such

Dedications have in things of great moment been accompanied with solemn expressions of Joy and Devotion, 2 Chron. 7. 5, 7. Ezra 6. 16, 17. 2 Maccab. 4. 54, 56. Joh. 10. 22. In the day: See v. 1.

11. And the LORD said unto Moses, They shall offer for their offering each prince on his day, for the dedicating of the altar.

12. And he that offered his offering the first day, was Nahshon the son of Amminadab, of the tribe of Judah,

12. Nahshon: He offered first being of the Tribe of Judah, which held the principal place among

the Tribes, and had the first Standard, ch. 2. 9. The roll was ordered up according to the order of their Encampment about the Sanctuary; ch. 2. Though Nahshon's tribe, and might upon that account be envied, and was the more conspicuous for the place he held; yet is he far from being upon that account magnified in this Holy Writ; that he is the only person among these Offerers who is not called here Prince of his Tribe.

13. And his offering was one silver charger, the weight thereof was an hundred and thirty shekels; one silver bowl of twenty shekels; after the shekel of the sanctuary, both of them were full of fine flour mingled with oil, for a meat-offering.

13. Meat-offering:

Levit. 2. 1.

14. One spoon of ten shekels of gold, full of incense; one young bullock, one ram, one lamb of the first year, for a burnt-offering.

15. One kid of the goats for a sin-offering.

15. Sin-offering: Levit. 4. 23.

17. And

17. And for a sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year. This was the offering of Nabhson the son of Amminadab.

18. On the second day Nethaneel the son of Zuar, prince of Issachar, did offer.

19. He offered for his offering one silver charger, the weight whereof was an hundred and thirty shekels, one silver bowl of seventy shekels after the shekel of the sanctuary, both of them full of fine flour mingled with oil, for a meat-offering.

19. He offered for Envy and Ill-will, Vain-boasting, and Contempt of each other, that are very incident to Men of equal Authority and Place, when they are to present their Gifts, Tribes and Families,

and express their Munificence. For the preventing of which, and of any occasion thereof, we have an intimation of the following Remedies. [I.] The Order in which they were to offer was provided for by the placing them about the Sanctuary by Divine Appointment, ch. 2. [II.] Some of their Gifts were presented together; viz. the Wagons and Oxen, v. 3, 6. [III.] Their Gifts were all equal. [IV.] There is a particular recital of the things which every Prince offered at large. [V.] The First-offerer, who was most likely to be envied, is not called a Prince. See v. 12.

20. One spoon of gold of ten shekels, full of incense.

21. One young bullock, one ram, one lamb of the first year, for a burnt-offering:

22. One kid of the goats for a sin-offering:

23. And for a sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year. This was the offering of Nethaneel the son of Zuar.

24. On the third day Eliab the son of Hidon, prince of the children of Zebulun, did offer.

25. His offering was one silver charger, the weight whereof was an hundred and thirty shekels, one silver bowl of seventy shekels, after the shekel of the sanctuary.

both of them full of fine flower mingled with oyl, for a meat-offering :

26. One golden spoon of ten shekels, full of incense :

27. One young bullock, one ram, one lamb of the first year, for a burnt-offering :

28. One kid of the goats for a sin-offering :

29. And for a sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year. This was the offering of Eliab the son of Helon.

30. On the fourth day Elizur the son of Shedeur, prince of the children of Reuben, did offer,

31. His offering was one silver charger, of an hundred and thirty shekels, one silver bowl of seventy shekels after the shekel of the sanctuary, both of them full of fine flour mingled with oyl, for a meat-offering :

32. One golden spoon of ten shekels, full of incense :

33. One young bullock, one ram, one lamb of the first year, for a burnt-offering :

34. One kid of the goats for a sin-offering :

35. And for a sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year. This was the offering of Elizur the son of Shedeur.

36. On the fifth day Shelumiel the son of Zurishaddai, prince of the children of Simeon, did offer.

37. His offering was one silver charger, the weight whereof was an hundred and thirty shekels, one silver bowl of seventy shekels after the shekel of the sanctuary, both of them full of fine flour mingled with oyl, for a meat-offering :

38. One golden spoon of ten shekels, full of incense :

39. One young bullock, one ram, one lamb of the first year, for a burnt-offering :

40. One kid of the goats for a sin-offering :

41. And for a sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year. This was the offering of Shelumiel the son of Zurishaddai.

42. On the sixth day Eliasaph the son of Deuel, prince of the children of Gad, offered.

43. His offering was one silver charger, of the weight of an hundred and thirty shekels, a silver bowl of seventy shekels after the shekel of the sanctuary, both of them full of fine flour mingled with oyl for a meat-offering:

44. One golden spoon of ten shekels, full of incense:

45. One young bullock, one ram, one lamb of the first year, for a burnt offering:

46. One kid of the goats for a sin-offering:

47. And for a sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year. This was the offering of Eliasaph the son of Deuel.

48. On the seventh day Elishama the son of Ammihud, prince of the children of Ephraim, offered.

49. His offering was one silver charger, the weight whereof was an hundred and thirty shekels, one silver bowl of seventy shekels after the shekel of the sanctuary, both of them full of fine flour mingled with oyl for a meat-offering:

50. One golden spoon of ten shekels, full of incense:

51. One young bullock, one ram, one lamb of the first year, for a burnt-offering:

52. One kid of the goats for a sin-offering:

53. And for a sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year. This was the offering of Elishama the son of Ammihud.

54. On the eighth day offered Gamaliel the son of Pedahzur, prince of the children of Manasseh.

55. His offering was one silver charger of an hundred and thirty shekels, one silver bowl of seventy shekels after the shekel of the sanctuary, both of them full of fine flour mingled with oyl, for a meat-offering:

56. One golden spoon of ten shekels, full of incense:

57. One young bullock, one ram, one lamb of the first year, for a burnt-offering:

58. One kid of the goats for a sin-offering:

59. And

59. And for a sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year. This was the offering of Gamaliel the son of Pedahzar.

60. On the ninth day Abidan the son of Gideon, prince of the children of Benjamin, offered.

61. His offering was one silver charger, the weight whereof was an hundred and thirty shekels, one silver bowl of seventy shekels after the shekel of the sanctuary, both of them full of fine flour mingled with oil, for a meat-offering.

62. One golden spoon of ten shekels, full of incense.

63. One young bullock, one ram, one lamb of the first year, for a burnt-offering.

64. One kid of the goats for a sin-offering.

65. And for a sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year. This was the offering of Abidan the son of Gideon.

66. On the tenth day Abiezzer the son of Ammishaddai, prince of the children of Dan, offered.

67. His offering was one silver charger, the weight whereof was an hundred and thirty shekels, one silver bowl of seventy shekels after the shekel of the sanctuary, both of them full of fine flour mingled with oil, for a meat-offering.

68. One golden spoon of ten shekels, full of incense.

69. One young bullock, one ram, one lamb of the first year, for a burnt-offering.

70. One kid of the goats for a sin-offering.

71. And for a sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year. This was the offering of Abiezzer the son of Ammishaddai.

72. On the eleventh day Pagiel the son of Ozerai, prince of the children of Asher, offered.

73. His offering was one silver charger, the weight whereof was an hundred and thirty shekels, one silver bowl of seventy shekels after the shekel of the sanctuary, both of them full of fine flour mingled with oil, for a meat-offering.

74. One golden spoon of ten shekels, full of incense:
 75. One young bullock, one ram, one lamb of the first year, for a burnt-offering:

76. One kid of the goats for a sin-offering:

77. And for a sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year. This was the offering of Esgiel the son of Ocran.

78. On the twelfth day Abira the son of Enan, prince of the children of Naphtali, offered.

79. His offering was one silver charger, the weight whereof was an hundred and thirty shekels, one silver bowl of seventy shekels after the shekel of the sanctuary, both of them full of fine flour mingled with oil, for a meat-offering:

80. One golden spoon of ten shekels, full of incense:

81. One young bullock, one ram, one lamb of the first year, for a burnt-offering:

82. One kid of the goats for a sin-offering:

83. And for a sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year. This was the offering of Abira the son of Enan.

84. This was the dedication of the altar (in the day when it was appointed) by the princes of Israel: twelve chargers of silver, twelve silver bowls, twelve spoons of gold: 85. In the day: See the Notes on v. 1. compared with v. 88.

85. Each charger of silver weighing an hundred and thirty shekels, each bowl seventy: all the silver vessels weighed two thousand and four hundred shekels after the shekel of the sanctuary.

86. The golden spoons were twelve, full of incense, weighing ten shekels a-piece, after the shekel of the sanctuary: all the gold of the spoons was an hundred and twenty shekels.

87. All the oxen for the burnt-offering were twelve bullocks, the rams twelve, the lambs of the first year twelve, with their meat-offering: and the kids of the goats for sin-offering, twelve.

88. And

88. And all the oxen for the sacrifice of the peace-offerings, were twenty and four bullocks, the rams sixty, the he-goats sixty, the lambs of the first year sixty. This was the dedication of the altar, after that it was anointed.

89. And when Moses was gone into the tabernacle of the congregation, to speak with him; then he heard the voice of one speaking unto him from off the mercy-seat that was upon the ark of testimony, from between the two cherubims: and he spake unto him.

89. Into the tabernacle: At least into the Holy Place, and then he heard the voice thither from the Most Holy. Him: That is, God.

CHAP. VIII.

THE ARGUMENT.

Of lighting the lamps in the Holy Place. The manner of Consecrating the Levites. They are taken in lieu of the first-born, and given to the Priests. Of the Age and time of the Levites Service.

AN D the LORD spake unto Moses, saying,

2. Speak unto Aaron, and say unto him, When thou lightest the lamps, the seven lamps shall give light over against the candlestick.

2. When thou lightest, &c. Exod. 25. 37. and 40. 25. The Hebrew word implies lifting up, which this lifting up being

3. And Aaron did so; he lighted the lamps thereof, over against the candlestick; as the LORD commanded Moses.

3. Over against the candlestick. Heb. Over against the face of the candlestick; i. e. To the other side

side of the Sanctuary (which had no Windows) where the Table of Shew-bread stood. See Exod. 25. 37. and the *Folgar Latin* in this place.

4. And this work of the candlestick was of beaten gold, unto the shaft thereof, unto the flower thereof, was beaten work: according unto the pattern which the LORD had shewed Moses, to be made the candlestick.

5. And the LORD speaks unto Moses, saying,

6. Take the Levites from among the children of Israel, and cleanse them.

4. And this work, &c. See Exod. 25. 31. Beaten work: See Exod. 25. 18.

6. Levites: i. e. The remainder of the Tribe beside the Priests.

7. And thus shalt thou do unto them, to cleanse them: Sprinkle water of purifying upon them, and let them shave all their flesh, and let them wash their clothes, and so make themselves clean.

7. Water of purifying: i. e. The Water made with the Ashes of a Red Heifer of which see ch. 19. Let them shave, &c. Heb. Let them cleanse & wash to pass

over. See Levit. 14. 8, 9. Numb. 6. 9.

8. Then let them take a young bullock with his meat-offering even fine flour mingled with oyl, and another young bullock shalt thou take for a sin-offering.

8. A young bullock, viz. for a burnt-offering, &c. 12. which, though first named here, was to be offered in the second

place. His meat-offering: See Numb. 28. 12.

9. And thou shalt bring the Levites before the tabernacle of the congregation, and thou shalt gather the whole assembly of the children of Israel together.

10. And thou shalt bring the Levites before the LORD, and the children of Israel shall put their hands upon the Levites.

10. Put their hands. As the Offerer was wont to do by his sacrifice, to the Representative

of the Israelites, at least, are required thus to dedicate the Levites in lieu of their First-born.

11. And Aaron shall offer the Levites before the LORD, for an offering of the children of Israel; that they may execute the service of the LORD.

11. Offer: Heb. Wave. Offering: Heb. Wave-offering. The Latin renders it Gift, Eph. 4. 8, 11. They may execute,

Sec. Heb. They may be to execute.

12. And the Levites shall lay their hands upon the heads of the bullocks: and thou shalt offer the one for a sin-offering, and the other for a burnt-offering unto the LORD, to make an atonement for the Levites.

13. And thou shalt set the Levites before Aaron, and before his sons, and offer them for an offering unto the LORD.

14. Thus shalt thou separate the Levites from among the children of Israel, and the Levites shall be mine.

14. Mine: Chap. 3. 45.

15. And after that, shall the Levites go in, to do the service of the tabernacle of the congregation: and thou shalt cleanse them, and offer them for an offering.

16. For they are wholly given unto me from among the children of Israel; instead of such as open every womb, even instead of the first-born of all the children of Israel, have I taken them unto me.

17. For all the first-born of the children of Israel are mine, both man and beast: on the day that I smote every first-born in the land of Egypt, I sanctified them for my self.

17. For all the first-born: Exod. 13. 2. ch. 3. 13. Luk. 2. 23.

18. And I have taken the Levites for all the first-born of the children of Israel.

19. And I have given the Levites as a gift to Aaron, and to his sons; from among the children of Israel; to do the service of the children of Israel in the tabernacle of the congregation, and to make an atonement for the children of Israel: that there be no plague among the children of Israel, when the children of Israel come nigh unto the sanctuary.

19. A gift: Heb. Given. The Levites were subject to the Priests, and were to minister to them in the service of the Sanctuary. To make an atonement: Not to offer sacrifices, which was the Office of the Priests, but to make an Atonement, as they ministered to the Priests who did

it, and as in the People's room and stead they worshipped God according to his own direction; and by that means, kept off from the People the tokens of God's Anger and Displeasure due to the Despisers and Profaners of his Worship.

20. And Moses and Aaron, and all the congregation of the children of Israel did to the Levites according unto all that the LORD commanded Moses concerning the Levites, so did the children of Israel unto them.

21. And the Levites were purified, and they washed their clothes: and Aaron offered them as an offering before the LORD; and Aaron made an atonement for them to cleanse them.

22. And after that, went the Levites in, to do their service in the tabernacle of the congregation before Aaron and before his sons: as the LORD had commanded Moses concerning the Levites, so did they unto them.

23. And the LORD spake unto Moses, saying,

24. This is it that belongeth unto the Levites: from twenty and five years old, and upward, they shall go in to wait upon the service of the tabernacle of the congregation;

24. From twenty and five years: See the Notes on chap. 4. 3. To wait: Heb. To war the warsart.

25. And from the age of fifty years they shall cease waiting upon the service thereof, and shall serve no more: 25. Cease waiting upon the service: Here return from the warfare of the service.

26. But shall minister with their brethren in the tabernacle of the congregation, to keep the charge, and shall do no service. Thus shalt thou do unto the Levites touching their charge.

CHAP. IX.

The ARGUMENT.

The Law of the Passover repeated. A Second Passover allowed for the Unclean or the Absent. The Cloud attends upon the Tabernacle, and guides the Israelites in their Removings.

1. **A**ND the LORD spake unto Moses in the wilderness of Sinai, in the first month of the second year, after they were come out of the land of Egypt, saying,

2. Let the children of Israel also keep the passover at his appointed season.

command to the Israelites: For the Passover was annexed to the Land of Canaan in its first Institution, *Exod.* 12. 25. Nor do we find that it was at any time beside this kept in the Wilderness, or that they were any farther obliged to it in the Wilderness where they might not be provided with Lambs, and where they continued in their Uncircumcision, *Exod.* 12. 48. with *Josh.* 5. 5.

1. **I**N the first month: viz. When the Passover was to be kept, *Exod.* 12. 2, 3. This was before the numbring of the People. See *ch.* 1. 1.

2. Keep: *Exod.* 12. 1. *Levit.* 23. 5. *ch.* 28. 16. *Deut.* 16.

2. This is a special

3. In the fourteenth day of this month at even, ye shall keep it in his appointed season: according to all the rites of it, and according to all the ceremonies thereof shall ye keep it. *3rd. eve: Heb. Between the two evenings. According to all the rites, &c. &c. According to all the Rites, &c. which were standing and perpetual, and not peculiar to the Passover of Egypt. See Exod. 12. 43, &c.*

4. And Moses spake unto the children of Israel, that they should keep the passover.

5. And they kept the passover on the fourteenth day of the first month at even, in the wilderness of Sinai: according to all that the LORD commanded Moses, so did the children of Israel.

6. And there were certain men who were defiled by the dead body of a man, that they could not keep the passover on that day; and they came before Moses, and before Aaron on that day.

6. Who were defiled by the dead, &c. Such as these might not keep the Passover, not because it was so provided at the first Institution of it, but by some other Laws which were made afterward, by which they were forbidden the use of Holy Things, and coming into the Sanctuary during their uncleanness, Levit. 7. 20. chap. 22. 3. Numb. 5. 2. and ch. 19. 11. They came before Moses, &c. Though there were a Law made which excluded him that was defiled by the Dead from the Camp (chap. 5. 2.) yet was not this Law made till afterwards. (Compare ch. 1. 1. with ch. 9. 1.) Nor was such a person excluded from the Levitic Camp, where Moses and Aaron were, but from the Sanctuary only. See the Notes on ch. 5. 2.

7. And those men said unto him, We are defiled by the dead body of a man: wherefore are we kept back, that we may not offer an offering of the LORD in his appointed season among the children of Israel?

7. An offering of the LORD: i. e. An Oblation or Gift prescribed by him, and dedicated to his Honour. For so the Hebrew word Corban, here

being used, signifies sometime, and not that which was offered upon the Altar, *Num. 17. 11.*

8. And Moses said unto them, Stand still, and I will shew what the LORD will command concerning you.

9. And the LORD spake unto Moses, saying,

10. Speak unto the children of Israel, saying, If any man of you, or of your posterity shall be unclean by reason of a dead body, or be in a journey afar off, yet he shall keep the passover unto the LORD.

10. Shall be unclean by reason of a dead body: Tho' this Uncleanness be onely named; yet, from what hath been said on v. 6. it is credible,

That other Uncleannesses of as great a degree as this, did also put a barr to the Celebration of the Passover. *Afar off*: i. e. So far off as that he could not be present at the place which the Lord should choose.

11. The fourteenth day of the second month at even, they shall keep it, and eat it with unleavened bread and bitter herbs.

12. They shall leave none of it unto the morning, nor break any of it: according to all the ordinances of the passover, they shall keep it.

12. Nor break: *Exod. 12. 46. Joh. 10. 36.* To all the ordinances, &c. i. e. All the standing Ordinances: for there

was some peculiar to the first Passover in Egypt, viz. The taking up the Lamb on the tenth day, *Exod. 12. 3.* Striking the Blood on the two Side-posts, and on the upper Door-post, *ch. 12. 7.* with Loins girded, and Shoes on their Feet, &c. (w. 11.) Such as were (1.) The keeping it in the Evening, v. 11. with *Exod. 12. 6.* (2.) With unleavened Bread and bitter Herbs, v. 11. with *Exod. 12. 8.* (3.) The leaving none of it to the morning, v. 12. with *Exod. 12. 8.* (4.) Not breaking a Bone of it, v. 12. with *Exod. 12. 46.* (5.) The same Law for the Stranger and Native, v. 12. with *Exod. 12. 49.*

13. But the man that is clean, and is not in a journey, and forbeareth to keep the passover; even the same soul shall be cut off from his people, because he brought not the offering of the LORD in his appointed season: that man shall bear his sin.

14. And if a stranger shall sojourn among you, and will keep the passover unto the LORD, according to the ordinance of the passover, and according to the manner thereof, so shall he do: he shall have one ordinance both for the stranger, and for him that was born in the land.

14. Ye shall have one Ordinance, &c. Exod. 12. 49.

15. And on the day that the tabernacle was reared up, the cloud covered the tabernacle, namely, the tent of the testimony: and at even there was upon the tabernacle as it were the appearance of fire, untill the morning.

15. On the day: Exod. 40. 34. The tent of the testimony: i.e. The Holy of Holies where the Law (or Testimony) was lodged.

16. So it was alway: the cloud covered it by day, and the appearance of fire by night.

17. And when the cloud was taken up from the tabernacle, then after that the children of Israel journeyed: and in the place where the cloud abode, there the children of Israel pitched their tents.

18. At the commandment of the LORD the children of Israel journeyed: and at the commandment of the LORD they pitched: as long as the cloud abode upon the tabernacle, they rested in the tents.

18. At the Commandment of the LORD: The Cloud was the sign of God's Will, Psal. 105. 39. As long: 1 Cor. 10. 1.

19. And when the cloud carried long upon the tabernacle many days, then the children of Israel kept the charge of the LORD, and journeyed not.

19. Carried long: Heb. prolonged. Kept the charge of the LORD: i.e. They followed the directi-

on which God gave them by the Cloud, and continued in their Camp round about the Tabernacle, and journeyed not.

20. And so it was, when the cloud was a few days upon the tabernacle; according to the commandment of the LORD they abode in their tents, and according to the commandment of the LORD they journeyed.

21. And so it was when the cloud abode from even unto the morning, and that the cloud was taken up in the morning, then they journeyed: whether it was by day, or by night, that the cloud was taken up, they journeyed.

22. Or whether it were two days, or a month, or a year that the cloud was carried upon the tabernacle, remaining thereon, the children of Israel abode in their tents, and journeyed not: but when it was taken up, they journeyed.

23. At the commandment of the LORD they rested in the tents, and at the commandment of the LORD they journeyed: they kept the charge of the LORD, at the commandment of the LORD, by the hand of Moses.

CHAP. X.

The ARGUMENT.

Of the two Silver Trumpets, and of their Use. The Israelites remove from the Wilderness of Sinai to that of Paran. The Order of their March. Moses desires Hobab not to depart. What Moses said at the Removing, and Resting of the Ark.

1. AND the LORD spake unto Moses, saying,

2. *Make thee two trumpets of silver; of an whole piece shalt thou make them that thou mayest use them for the calling of the assembly, and for the journeying of the camps.*

2. Two Trumpets. The Sons of Aaron who were to blow with these Trumpets, v. 8. were but two at this time, when their number was increased, the number of Trumpets was also greater, 2 Chron. 5. 12. An whole piece: viz. For the greater strength and preserving the more distinct and separate Sound; 1 Cor. 14. 8.

3. *And when they shall blow with them, all the assembly shall assemble themselves to thee, at the door of the tabernacle of the congregation.*

3. Blow with them. v. 8. When the Priests shall blow or make a single seven Sound (v. 5.) with both of them, (v. 4.)

4. *And if they blow but with one trumpet, then the princes which are heads of the thousands of Israel, shall gather themselves unto thee.*

5. *When ye blow an alarm, then the camps that lie on the east-parts shall go forward.*

5. An alarm: Or, Loud and broken Sound; as the Hebrew word imports, and the Context intimates: Compare 1 Sam. 4. 5. as it is in the Hebrew Text.

6. When

6. When ye blow an alarm, the second time, then the camps that lie on the south-side shall take their journey: they shall blow an alarm for their journeys.

7. But when the congregation is to be gathered together, you shall blow, but you shall not sound an alarm.

8. And the sons of Aaron the priests shall blow with the trumpets; and they shall be to you for an ordinance for ever throughout your generations.

Throughout your generations,

9. And if you go to war in your land against the enemy that oppresses you, then ye shall blow an alarm with the trumpets, and ye shall be remembered before the LORD your God, and ye shall be saved from your enemies.

Trumpets to be awakened to a sense of their sin, and the Lord of God's Mercy, *Isa* 58. 1. with *Ps* 2. 15, 16, 17.

10. Also in the day of your gladness, and in your solemn days, and in the beginnings of your months, ye shall blow with the trumpets over your burnt-offerings, and over the sacrifices of your peace-offerings; but they may be to you for a memorial before your God: I am the LORD your God.

6. Second time: The other times are also to be understood, and are expressly mentioned by the Greek Interpreters.

7. Not sounded, &c. Because there will be no need of a loud Call. See *v.* 3. and *v.* 5.

8. An ordinance for ever: i. e. Not only during the stay in the Wilderness, but also in After-ages, expressed here by 2 *Chron.* 5. 12.

9. And ye shall be remembered, &c. That is, God will be merciful to you. See *Onkelos*, and what follows. But then it is to be considered, that they were obliged by the blowing of the

10. Gladness: viz. Upon the account of Victory obtained, or other times of extraordinary joy and festivity. Solemn days: Or, Stated festivals of God's appointment, *Levit.* 23. Ye shall blow with the trumpets: This was (as hath

hath been observed) the work of the Priests. Compare with this place, ch. 29. 1. 1 Chron. 15. 24. 2. 5. 6. and 7. 6. and 29. 26. Ezra 3. 10. Nehem. 13. 30. 31. 3.

11. And it came to pass on the twentieth day of the second month, in the second year, that the LORD spake unto Moses, saying, Take up from off the tabernacle of the testimony.

12. And the children of Israel took their journeys out of the wilderness of Sinai, and the cloud rested in the wilderness of Paran.

13. And they first took their journey, according to the commandment of the LORD by the hand of Moses. Will and the fear of God was signified to them by the removal of the Cloud, v. 11, 12. And in his express Command of which we find mention, Deut. 6, 7.

14. In the first place went the standard of the camp of the children of Judah according to their armies: and over his host was Nabhshon the son of Amminadab.

15. And over the host of the tribe of the children of Issachar, was Nathanael the son of Zuar.

16. And over the host of the tribe of the children of Zebulun, was Eliab the son of Helon.

17. And the tabernacle was taken down: and the sons of Gershon and the sons of Merari set forward, bearing the tabernacle.

18. And the standard of the camp of Reuben set forward according to their armies: and over his host was Elizur the son of Shedeur.

19. And over the host of the tribe of the children of Simeon, was Shelumiel the son of Zurishaddai.

20. And over the host of the tribe of the children of Gad, was Eliasaph the son of Danel. 20. Danel? See ch. 2. 14.

21. And the Kohathites set forward, bearing the sanctuary; and the other did set up the tabernacle against they came.

22. And the Ark and other Holy Utensils, carried by the Kohathites, might be forthwith received into their proper places.

23. And the standard of the camp of the children of Ephraim set forward according to their armies; and over the host was Elishama the son of Ammihud.

24. And over the host of the tribe of the children of Manasseh, was Gamaliel the son of Pedahzur.

25. And over the host of the tribe of the children of Benjamin, was Abidan the son of Gideon.

26. And the standard of the camp of the children of Dan set forward, which was the ree-ward of all the camps throughout their hosts, and over his host was Abiezer the son of Ammishaddai.

27. And over the host of the tribe of the children of Asher, was Pagiel the son of Ocran.

28. And over the host of the tribe of the children of Naphtali, was Abira the son of Enan.

29. Thus were the journeyings of the children of Israel, according to their armies, when they set forward.

30. Thus: Heb. These.

31. And

29. And Moses said unto Hobab, the son of Raguel the Midianite, Moses's father-in-law, We are journeying unto the place, of which the LORD said, I will give it you: come thou with us, and we will do thee good: for the LORD hath spoken good concerning Israel.

29. Hobab: The father-in-law of Moses, as he is called expressly, Judges 11. Elsewhere called Jethro, Exod. 3. 1. ch. 18. 1.

30. And he said unto him, I will not go, but I will depart to mine own land, and to my kindred.

31. And he said, Leave us not, I pray thee; forasmuch as thou knowest how we are to encamp in the wilderness, and thou mayest be to us in stead of eyes.

31. In stead of eyes: If not to guide us in our way, which the Cloud was appointed to do, yet to advise and counsel

us upon occasion. See Exod. 18. and the Greek on this place.

32. And it shall be, if thou go with us, yea it shall be, that what goodness the LORD shall do unto us, the same will we do unto thee.

33. And they departed from the mount of the LORD three days journey: and the ark of the covenant of the LORD went before them in the three days journey, to search out a resting-place for them.

33. The mount of the LORD: That is, Mount Sinai, where God had after a glorious manner revealed himself unto the Israelites. To search out a resting-place for

them: i. e. To prepare a place where the People might encamp, which was signified to them by the resting of the Cloud over the Ark.

34. And the cloud of the LORD was upon them by day, when they went out of the camp.

35. And

35. *And it came to pass when the ark set forward, that Moses said, Rise up, LORD, and let thine enemies be scattered; and let them that hate thee, flee before thee.*

35. *Rise up, LORD: Psal. 68. 1, 2. Moses speaks to God, who in the Ark was more peculiarly present. Compare v. 33. with Dent. 1. 33.*

36. *And when it rested, he said, Return, O LORD, unto the many thousands of Israel.*

36. *Many thousands: Heb. Ten thousand thousands.*

CHAP. XI.

THE ARGUMENT.

Of the Mourning at Taberah. The Israelites lust for Flesh, and despise Manna. Moses complains to God of his great Burden. Seventy Men are appointed to bear the Burden with him. Quails are given in anger. A Plague is sent among them. The place called Kibroth-Hattaavah. The Israelites remove thence to Hazeroth.

1. **A**ND when the people complained, it displeased the LORD: and the LORD heard off, and his anger was kindled; and the fire of the LORD burnt among them, and consumed them that were in the uttermost parts of the camp.

many and complain, as they did afterwards. *It displeased the LORD: Heb. It was evil in the ears of the LORD. The LORD heard it: It is not said that Moses heard it, as it is (v. 10.) when they openly complained. Fire of the LORD: i. e. A Fire which the Lord sent among them. Burnt: Psal. 78. 21.*

1. **C**omplained: Heb. *Were as it were complain-ers.* They began to mutter, and were discontent and uneasy upon their three days march, (ch. 10. 33.) but did not openly

2. And the people cried unto Moses; and when Moses prayed unto the LORD, the fire was quenched.

3. And he called the name of the place Taberah: because the fire of the LORD burnt among them.

4. And the mixt multitude that was among them felt a lusting: and the children of Israel also wept again, and said, Who shall give us flesh to eat?

Who shall give: 1 Cor. 10. 6. This was a Sin distinct from that mentioned v. 1. and a greater and more severely punished, (compare v. 1. with v. 33.) and much aggravated upon the following accounts. [I.] Their Discontent (v. 1.) was improved into an open complaint, v. 4, 5, 6. [II.] They declared their Distrust of God's Power and Providence, of which they had had great experience, v. 4. and v. 18. with Psal. 78. 22. [III.] They unthankfully despised God and his former Mercies, v. 6, 7, 20. [IV.] They covetously desire Flesh, when they had much Cattel of their own, Exod. 12. 32, 38. with Numb. 32. 4. [V.] And this they did after God had plentifully provided for their natural necessities, Exod. 16. 2.

5. We remember the fish which we did eat in Egypt freely; the cucumbers, and the melons, and the leeks, and the onions, and the garlic:

plenty; and besides, that some of the Egyptians, at least by their Religion, could not lawfully taste them, [Herodot. Book II.] nor yet the Onions, &c. which follow.

5. Freely: Without price, or for a very mean price. The overflowing of Nile may well be supposed to afford great

5. *But now our soul is dried away; there is nothing at all, besides this manna, before our eyes.*

6. *Dried away:* Like the Earth that is parched and rendered barren for want of moisture.

7. *And the manna was as coriander-seed, and the colour thereof as the colour of bdellium.*

7. *The Manna:* Exod. 16. 14, 31. The following words give us an account, that

the Manna ought not to have been contemned, as here it is: (1.) It was pleasant to the sight: (2.) Of a delightful taste: (3.) Fit to be dressed and prepared several ways, or, with great variety: (4.) It was fresh every morning: (5.) And easily obtained. *Colour thereof as the colour of:* Heb. *The eye of it as the eye of. Bdellium.* *On-Ha,* say the Greek. See Exod. 16. 31.

8. *And the people went about, and gathered it, and ground it in mills, or beat it in a mortar, and baked it in pans, and made cakes of it: and the taste of it was as the taste of fresh oyl.*

8. *Fresh oyl:* It had the taste at once of Oyl and Honey, two of the choicest provisions of nature, Exod. 16. 31.

9. *And when the dew fell upon the camp in the night, the manna fell upon it.*

10. *Then Moses heard the people weep throughout their families, every man in the door of his tent: and the anger of the LORD was kindled greatly; Moses also was displeased.*

11. *And Moses said unto the LORD, Wherefore hast thou afflicted thy servant? and wherefore have I not found favour in thy sight, that thou layest the burthen of all this people upon me?*

12. Have I conceived all this people? have I begotten them; that thou shouldest say unto me, Carry them in thy bosom. (as a nursing-father beareth the sucking child) unto the land which thou swarest unto their fathers?

13. Whence should I have flesh to give unto all this people? for they weep unto me, saying, Give us flesh, that we may eat.

14. I am not able to bear all this people alone, because it is too heavy for me.

15. And if thou deal thus with me, kill me, I pray thee, out of hand; if I have found favour in thy sight; and let me not see my wretchedness.

16. Let me not see my wretchedness. To see death, is to die, *Exod. 1. 28.* To see Salvation, is to be saved, *Psal. 91. 16.* To see Labour and Sorrow, is to suffer or to be miserable, *Job. 20. 18.*

16. And the LORD said unto Moses, Gather unto me seventy men of the elders of Israel, whom thou knowest to be the elders of the people, and officers over them; and bring them unto the tabernacle of the congregation, that they may stand there with thee.

16. Elders: Men at least grave for Wisdom, and of Place and Authority, who are called Officers. Such there were in Egypt, *Exod. 5. 14.* And were to be in the Land of Promise, *Dent. 16. 18.* And by the advice of the Rulers had been chosen to judge in Civil and Criminal Matters, (*Exod. 18. 22, 26.*) and of least difficulty, *viz.* That they may thereby be the better known to the People, (compare *v. 26, 27, 28.*) and there receive the Spirit of Prophecy, (*v. 25.*)

17. And I will come down and
talk with thee there: and I will
take of the spirit which is upon
thee, and will put it upon them,
and they shall bear the burden of
the people with thee, that thou bear
it not thyself alone.

Or, Reveal my self, as the Chaldee hath it. Take of the spirit, &c. i. e. Impart of the same Gifts to them which were bestowed upon Moses; Which does not imply any diminution to Moses, and is to be understood according to the subject-matter in a Spiritual sense.

18. And say thou unto the people, Sanctify yourselves against to morrow, and ye shall eat flesh (for you have wept in the ears of the LORD, saying, who shall give us flesh to eat? for it was well with us in Egypt) therefore the LORD will give you flesh, and ye shall eat.

18. Sanctify your selves: Or, Prepare your selves and be in readiness against to morrow, when you may expect Flesh.

19. Ye shall not eat one day, nor two days, nor five days, neither ten days, nor twenty days;

20. But even a whole month, until it come out at your nostrils, and it be loathsome unto you: because that ye have despised the LORD which is among you, and have wept before him, saying, Why came we forth out of Egypt?

21. And Moses said, The people amongst whom I am, are six hundred thousand footmen; and thou hast said, I will give them flesh, that they may eat a whole month.

22. Shall the flocks and the herds be slain for them to suffice them? or shall all the fish of the sea be gathered together for them to suffice them?

22. Fish: Who have a sort of Flesh, 1 Cor. 15. 39.

23. And the LORD said unto Moses, Is the LORD waxed short? thou shalt see now whether my words shall come unto thee, or not. And Moses went out, and said unto the people the words of the LORD, and gathered the seventy men of the elders of the people, and set them round about the tabernacle. And the LORD came down in a cloud, and spake unto him, and took of the spirit that was upon him, and gave it unto the seventy elders: and it came to pass that when the spirit rested upon them, they prophesied, and did not cease. It does by no means hence follow that this continued with them, or that they were Prophets for the future. Their Prophecy, whether it were predicting Futurities, or explaining God's Will, was in such a manner, as might be discerned by some visible and extraordinary Effect, (2. 27. and 1 Sam. 19. 23, 24.)

26. But there remained two of the men in the camp, the name of the one was Eldad, and the name of the other Medad: and the spirit rested upon them (and they were of them that were written, but went not out unto the tabernacle and they prophesied in the camp.)

26. Went not: Perhaps, because not in the way when the Command was given, or out of modesty declining what they thought themselves unfit for, or under some legal deficiency, which might hinder their approach to the Tabernacle, or under some other restraint, or impediment; (2. 27. and 1 Sam. 20. 26. Jer. 36. 5.)

And these ran a young man, and told Moses, and said, Eliazar and Nadab the prophets in the camp.

28. And when the son of Aaron, the servant of Moses, one of his young men, answered and said, My lord Moses, forbid them.

28. Forbid them: He not having seen them about the Tabernacle (verse 16.) might question their authority.

29. And Moses said unto him, Enviest thou for my sake? would God that all the LORD's people were prophets, and that the LORD would put his spirit upon them.

30. And Moses gat him into the camp, he and the elders of Israel.

31. And there went forth a wind from the LORD, and brought quails from the sea, and let them fall by the camp, as it were a day's journey on this side, and as it were a day's journey on the other side, round about the camp; and as it were two cubits high, upon the face of the earth.

31. A wind: Exod. 16. 13. Pl. 78. 26. As it were a days journey: Heb. As it were the way of a day.

32. And the people stood up all that night, and in the next day, and they gathered the quails: so that they gathered less, gathered ten homers, and they spread them all abroad for themselves round about the camp.

32. Ten Homers: That is, ten Ephahs, Back. 45. 11.

33. And while the flesh was yet between their teeth, ere it was chewed, the wrath of the LORD was kindled against the people, and he smote the people with a very great plague.

33. Flesh: Psal. 78. 30, 31.

34. And he called the name of that place, Kibroth-hattaavah, because there they buried the people that fell.

35. And the people journeyed from Kibroth-hattaavah, unto Hazeroth: and abode at Hazeroth.

C H A P. XII.

The ARGUMENT

Miriam and Aaron speak against Moses. God is displeased at it. Miriam is stricken with a Leprosie. She is shut out of the Camp seven days. The People remove from Hazeroth.

1. **A**ND Miriam and Aaron spake against Moses, because of the Ethiopian woman, whom he had married: for he had married an Ethiopian woman.

1. **M**iriam: A Prophetess, the sister of Aaron. Exod. 15. 20. She was principal in the fault, as may be collected from this Verse, as it lies in the Hebrew Text, and from v. 10. compare 1 Tim. 2. 13, 14. And thus the Sin of Lust began with the unclean and more filthy of the People, or most Multitude, v. 11. 4. An Ethiopian of Cushite; i. e. Zipporah, Exod. 2. 21. Wife of all Israel and of Midian, which was in the Arabian Coast, Gen. 25. 3. 7. compare Ezek. 30. 9. 2 King. 19. 9. 1 Chron. 12. 9. with ch. 21. 16. Isa. 18. 1. and Zeph. 3. 10. Heb. Taken; i. e. Taken to Wife. That he had married a Stranger, and not one of the Stock of Israel, was perhaps the occasion of the Complaint; though the Jewish Writers affirm it to be upon the account of his separating from her, that he might with the greater freedom attend upon his holy Function.

And the LORD said, I have seen
 the LORD indeed spoken unto by
 Moses? hath he not spoken also by
 p? and the LORD heard it.
 Took notice of it for
 to punish it: Though Moses (such was his meekness)
 did not regard it.

3. (Now the man Moses was
 very meek, above all the men which
 were upon the face of the earth.)

3. Very meek: Ec-
 clus. 45. 4

4. And the LORD spake suddenly unto Moses, and
 unto Aaron, and unto Miriam: Come out ye three unto
 the tabernacle of the congregation. And they three came
 out.

And the LORD came down in the pillar of the
 cloud, and stood in the door of the tabernacle, and called
 Aaron and Miriam: and they both came forth.

6. And he said, Hear now my
 words: If there be a prophet a-
 mong you, the LORD will make
 himself known unto him in a vision,
 and will speak unto him in a dream.

6. In a vision;
 That is, an Emima-
 tical Representation
 of something there-
 by signified. Such
 was that of the
 Wheels, and dry

Wheels, &c. Of the Ram in Daniel, &c. Hence a
 Prophecy is called a Vision, Heb. 1. 1. In a dream: Which
 was generally in the Night, and always when the Senses
 were suspended. And here the Representation was fre-
 quently obscure, and not easily understood. Such was that
 of Jacob's Ladder, Pharaoh's Kine, &c.

7. Not so: i.e. He
 is a Prophet favour-
 ed with clearer Re-
 velations. Who is faithful: Heb. 3. 2.

8. With

8. With him will I speak boldly
ed mouth, even apparently, and not
in dark speeches; and the famili-
tude of the L. O. R. D. shall be
hold: wherefore then will ye be
fraid to speak against my servant
Moses?

i. e. As one thing
speaks to another
and that clearly
not Enigmatically
when one thing is
presented and some
thing else is meant

as in the Instances above-named of Visions and Dreams
The familiarity of the LORD : No Man hath seen God,
 can see him : The meaning is, That as *Moses* had the Will
 God most plainly revealed to him, so he was admitted to
 greater sight of his Glory than any other. See *Exod.*
 24. 18.

9. And the anger of the LORD was kindled against them, and he departed.

20. And the cloud departed from off the tabernacle, and behold, Miriam became leprous, white as snow: and Aaron looked upon Miriam, and she was leprous.

10. Leprosy: punishment

11. And Aaron said unto Moses, Alas, why have I
beseech thee, lay not the sin upon me, wherein we have
foolishly, and wherein we have sinned.

12. Let her not be as one dead;
of whom the flesh is half consumed;
when he cometh out of his mother's
womb.

12. *As one said:*
The Laperous (separated from the living and defiled by the Dead.

13. And Moses cryed unto the LORD, saying, Turn
her now, O God, I beseech thee.

14. And the LORD said unto Moses, If her father had but spit in her face, should she not be ashamed seven days? let her be shut out from the camp seven days, and after that let her be received in again.

14-23011-16

15. And

And Miriam was sent out from the camp seven days, and the people journeyed not till Miriam was brought back. And after that the people moved from Hazeroth to the wilderness of Paran: wherefore the LORD said to Moses, When one thing is presented and some thing else is meant, the LORD is speaking.

CHAPTER XIII.

The ARGUMENT. The several Tribes sent to search the Land of Canaan. Their Names. Moses gives them Instructions. Their Progress therein, and their Relation upon their return.

1. And the LORD spake unto Moses, saying, Send thou men, that they may search the land of Canaan, which I have sworn unto the children of Israel, saying, I will give it unto thee. Send a man, every one a ruler among them.

2. Send thou, &c. God gave this Command upon the People's request, as appears from Deut. 1. 22.

3. And these were their names: Of the tribe of Reuben, Shimon the son of Nethaneel. Of the tribe of Simeon, Shimon the son of Amiel. Of the tribe of Judah, Caleb the son of Jephthah. Of the tribe of Issachar, Igal the son of Joseph. Of the tribe of Zebulun, Gaddi the son of Susi. Of the tribe of Manasse, Gadi the son of Susi. Of the tribe of Ephraim, Hosai the son of Nun. Of the tribe of Benjamin, Palti the son of Raphai. Of the tribe of Dan, Amithai the son of Geli. Of the tribe of Asher, Zebadi the son of Puni. Of the tribe of Naphtali, Geon the son of Guni. Of the tribe of Gad, Ozai the son of Zuphi. Of the tribe of Reuben, Shimon the son of Nethaneel. Of the tribe of Simeon, Shimon the son of Amiel. Of the tribe of Judah, Caleb the son of Jephthah. Of the tribe of Issachar, Igal the son of Joseph. Of the tribe of Zebulun, Gaddi the son of Susi. Of the tribe of Manasse, Gadi the son of Susi. Of the tribe of Ephraim, Hosai the son of Nun. Of the tribe of Benjamin, Palti the son of Raphai. Of the tribe of Dan, Amithai the son of Geli. Of the tribe of Asher, Zebadi the son of Puni. Of the tribe of Naphtali, Geon the son of Guni. Of the tribe of Gad, Ozai the son of Zuphi.

4. And these were their names: Of the tribe of Reuben, Shimon the son of Nethaneel. Of the tribe of Simeon, Shimon the son of Amiel. Of the tribe of Judah, Caleb the son of Jephthah. Of the tribe of Issachar, Igal the son of Joseph. Of the tribe of Zebulun, Gaddi the son of Susi. Of the tribe of Manasse, Gadi the son of Susi. Of the tribe of Ephraim, Hosai the son of Nun. Of the tribe of Benjamin, Palti the son of Raphai. Of the tribe of Dan, Amithai the son of Geli. Of the tribe of Asher, Zebadi the son of Puni. Of the tribe of Naphtali, Geon the son of Guni. Of the tribe of Gad, Ozai the son of Zuphi.

7. Of the tribe of Issachar, Issachar the son of Joseph.
8. Of the tribe of Ephraim, Ephraim the son of Joseph.
9. Of the tribe of Benjamin, Palli the son of Joseph.
10. Of the tribe of Zebulun, Gaddiel the son of Joseph.
11. Of the tribe of Joseph, namely of the tribe of Manasseh, Gaddi the son of Sufi.
12. Of the tribe of Dan, Ammilet the son of Gemath.
13. Of the tribe of Asher, Sethur the son of Michab.
14. Of the tribe of Naphtali, Nabbi the son of Vophsa.
15. Of the tribe of Gad, Guel the son of Magbi.

16. These are the names of the men which Moses sent to spy out the land. And Moses called Othna the son of Nun, Jeboshua.

Saviour, he being appointed to save the People, and bring them into the possession of the promised Land, and this in was a Type of our Blessed Saviour.

17. And Moses sent them to spy out the land of Canaan, and said unto them, Get you up this way south-ward, and go up into the mountain.

not for his own satisfaction, or out of any distrust of God's Veracity. South-ward: i. e. Into the South part of the Land of Canaan; the most dry and barren part of it. Joshua 14. 1. 3. with Judges. 1. 15. and Psalm. 126. 4. In the mountain: Or, Mountainous Region. See also ch. 14. 40, 45.

18. And see the land what it is, and the people that dwell therein, whether they be strong or weak, few or many;

19. And what the land is that they dwell in, whether it be good or bad, and what cities they be, that they dwell in, whether in tents, or in strong hold;

Joseph got the land, whether there
was a cluster or not. And he
brought of the first ripe
grapes, (now the time
was the time of the first ripe
grapes)

with a Cluster of the Grapes, and carry it openly between
two Men, it being the time of the first ripe Grapes, when
they were generally more watchful of them.

21. So they went up and search-
ed the Land, from the wilderness of
Sin, unto Rebek, as men come to
Hamath.

Rebek was situate, something toward the West.
Hamath: Situate in the North toward the West.

22. And they ascended by the
Jordan, and came unto Hebron;
where Athman, Sheshai, and Tal-
ai, the children of Anak were.
Hebron was built seven years
before Zoan in Egypt.)

Hebron, for it was called the City of Arba, Jos.
13. 12. Zoan: A principal City of the Egyp-
tians, who vaunted of their great Antiquity, Isa. 19. 11.

23. And they came unto the
brook of Eshcol, and cut down from
thence a Branch with one cluster of
grapes, and they bare it between
two upon a staff; and they brought
of the pomegranates, and of the figs.

24. The place was called the
brook Eshcol, because of the cluster
of grapes which the children of Is-
rael cut down from thence.

20. Be ye of good
courage: It required
some Courage to
bring away openly
some of the Fruit of
the Land; especially
at that time it was
more hazardous to
bear away a Branch

21. Of Zin, unto
Rebek: That is, to
say, from the South
to the most Northern
part of the Land,
which was situate, something toward the West.
Hamath: Situate in the North toward the West.

22. Hebron: A Ci-
ty which was in the
South part of the
Country, and which
fell to the Tribe of
Judah. Anak: He
was the Son of Arba,
who gave denomina-

23. And they came:
Deut. 1. 24. Brook
Or, Valley; and so
v. 24.

24. Eshcol: That
is, A Cluster of
Grapes.

25. And

25. And they returned from searching of the land forty days.

26. And they went and came to Moses and to Aaron, and to all the congregation of the children of Israel unto the wilderness of Paran, to Kadesh; and brought that word unto them, and unto all the congregation, and shewed them the fruit of the land.

27. And they told him, and said, We came unto the land whither thou sentest us, and surely it floweth with milk and honey, and this is the fruit of it: 27. Milk, &c. Exod. 33. 3.

28. Nevertheless, the people be strong that dwell in the land, and the cities are walled, and very great: and moreover we saw the children of Anak there.

fruit of God, and the People soon appears from v. 31.

28. The people be strong, &c. The ten Spies discourage the People in these and the following words, and bewray great distrust of them, as appears from v. 31.

29. The Amalekites dwell in the land of the south: and the Hittites, and the Jebusites, and the Amorites dwell in the mountains: and the Canaanites dwell by the sea, and by the coast of Jordan.

30. And Caleb stilled the people before Moses, and said, Let us go up at once, and possess it, for we are well able to overcome it.

31. But the men that went up with him said, we be not able to go up against the people, for they are stronger than we.

32. And they brought up an evil report of the land which they had searched, unto the children of Israel, saying, The land through which we have gone to search it, is a land that eateth up the inhabitants thereof; and all the people that we saw in it are men of a great stature.

32. Eateth up the inhabitants: How they contradict themselves. Compare v. 28. and v. 33. Men of great stature: High Men of stature.

33. And

which come of the giants: and we were in another fight
again, hotter and so we were in their power: but, as

С Н А Р. XIV

The ARGUMENT

The People murmur at the Reproach which the Spies made of the Land of Canaan. Joshua and Caleb endeavour to quiet them. God threatens to smite them with a Pestilence, and disinherit them. Moses intercedes with God for them. God's Answer to Moses. The People are smitten by the Amalekites and Canaanites.

13 **A**ND all the congregation lifted up their voice,
and cried; and the people wept that night.

2. And all the children of Israel murmured against Moses, and against Aaron: and the whole congregation said unto them, Would God that we had died in the land of Egypt, or would God that we had died in this wilderness.

2. *Died in this wilderness*: This, which they foolishly will for happens to them, v. 28, 29.

And therefore hath the LORD brought us into this land, to fall by the sword, that our wives and our children should be a prey? were it not better for us to remain in Egypt?

and they said one to another,
Let us make a captain, and let us
return into Egypt.

4. *Let us return*
into Egypt: This was
a great height of
Wickedness; for God
in a miraculous manner
of Mercy: This
purpose

purpose of their Return speaks great Insolence, Ingratitude, and Contempt of God, *Nehemiah 9. 16, 17. Deut. 17. 16.*

5. Then Moses and Aaron fell on their faces before all the assembly of the congregation of the children of Israel.

defist from so great a sin, *Numb. 16. 4. 20. 6. Deut. 1. 29, 30.*

5. Fell on their faces: Either to pray to God on their behalf, or to prevail with the People to

6. And Joshua the son of Nun, and Caleb the son of Jephunneh, which were of them that searched the land, rent their clothes.

6. Rent their clothes: This they did in token of sorrow.

7. And they spake unto all the company of the children of Israel, saying, The land which we passed through to search it, is an exceeding good land.

8. If the LORD delight in us, then he will bring us into this land, and give it us; a land which floweth with milk and honey.

9. Only rebel not ye against the LORD, neither fear ye the people of the land; for they are bread for us: their defence is departed from them, and the LORD is with us: fear them not.

9. They are bread: i.e. They will easily be devoured and destroyed by us. *Id. ch. 24. 8. Ps. 14. 4. Their defence: Heb. Shadow. A Shadow being a defence a-*

gainst Heat is used here for defence or protection. See *Luk. 1. 35. Ps. 91. 1. Isa. 30. 2.* To which may be added *Psal. 121. 5, 6. The Lord is thy keeper, the Lord is thy shade upon thy right hand: The sun shall not smite thee by day, nor the moon by night. And it follows, v. 7. The Lord shall preserve thee from all evil: he shall preserve thy soul.* Their Defence was God, who hath now deserted them, their iniquities being now full, *Gen. 15. 16.* and it follows, *The LORD is with us.*

10. But all the congregation bade stone them with stones: and the glory of the LORD appeared in the tabernacle of the congregation, before all the children of Israel.

10. The glory of the LORD: By it is meant some extraordinary light and brightness of the Cloud, as a sign of God's more special

Presence at this time, in which his Servants were in danger of being stoned. See *Exod.* 24. 16, 17. *ch.* 40. 34. *Levit.* 9. 23. *Numb.* 16. 19, 42. 20. 6.

11. And the LORD said unto Moses, How long will this people provoke me? and how long will it be ere they believe me, for all the signs which I have shewed among them?

12. I will smite them with the pestilence, and disinherit them, and will make of thee a greater nation, and mightier than they.

13. And Moses said unto the LORD, Then the Egyptians shall bear it (for thou broughtest up this people in thy might from among them.)

13. Moses said: *Exod.* 32. 11.

14. And they will tell it to the inhabitants of this land: for they have heard that thou LORD art among this people, that thou, LORD, art seen face to face, and that thy cloud standeth over them, and that thou goest before them, by day-time in a pillar of a cloud, and in a pillar of fire by night.

14. Art seen face to face: i. e. Art known to be present by a visible sign thereof; see *v.* 10. Thy cloud: *Exod.* 13. 21.

15. Now if thou shalt kill all this people, as one man; then the nations which have heard the fame of thee, will speak, saying,

16. Because the LORD was not able to bring this people into the land which he swore unto them, therefore he hath slain them in the wilderness.

16. Able: *Deut.* 9. 18.

17. And now, I beseech thee, let the power of my Lord be great, according as thou hast spoken, saying,

17. Let the power of my Lord be great: i.e. Let the greatness of thy Power appear in pardoning and forbearing this People.

18. The LORD is long-suffering, and of great mercy, forgiving iniquity and transgression, and by no means clearing the guilty, visiting the iniquity of the fathers upon the children, unto the third and fourth generation.

18. Long-suffering: Exod. 34. 6. Ps. 103.

8. Visiting the iniquity: Exod. 20. 5. and 34. 7.

19. Pardon, I beseech thee, the iniquity of this people, according unto the greatness of thy mercy, and this people, from Egypt, even until now.

19. Until now: Or, Hitherto.

as thou hast forgiven

20. And the LORD said, I have pardoned according to thy word:

20. I have pardoned: At least God remits when he does not slay them as one

Man and all at once, as the Israelites did deserve; and God, it is probable, had threatened, v. 15. with v. 12. though he did not wholly forgive the sin.

did deserve; and God,

21. But as truly as I live, all the earth shall be filled with the glory of the LORD.

21. All the earth shall be filled with the glory of the LORD:

q. d. Although this

People be not brought into the promised Land, yet shall I be justified in my proceedings against them, and by my mighty and righteous Works sufficiently provide for the Honour of my Name (see v. 15, 16.) among all the Inhabitants of the Earth which shall hear of these things.

22. Because all those men, which have seen my glory, and my miracles which I did in Egypt and in the wilderness, and have tempted me now these ten times, and have not hearkened to my voice;

22. Because, &c. The destruction of the Israelites will not redound to the dishonour of God, because (L.) They had

had been disobedient to him, they had tempted him, and provoked him: (II.) They were guilty of Rebellion against God after the greatest Mercies, and proofs of God's Presence and Providence; they had seen *his Glory and his Miracles*. (III.) God did not punish them for their first fault, but they had often tempted him, which is here expressed by *Ten times*. See *Gen. 31. 7.* (IV.) None of them are devoted to destruction but those who provoked God, *v. 23, 24, 30.* Nor are they destroyed suddenly.

23. Surely they shall not see the land which I swear unto their fathers, neither shall any of them that provoked me, see it:

23. Surely they shall not see the land: Heb. If they see the land.

24. But my servant Caleb, because he had another spirit with him, and hath followed me fully; him will I bring into the land, wherewith he went: and his seed shall possess it.

24. Caleb: Josh. 14. 6. With whom Joshua is reckoned, *v. 30.* Another spirit: A Spirit of Courage and Truth, which ten of the Spies wanted.

25. (Now the Amalekites and the Canaanites dwell in the valley) To-morrow turn you, and get you into the wilderness, by the way of the Red sea.

25. (Now the Amalekites and the Canaanites dwell in the valley:) God having consented, upon the Request of Moses,

to spare the People, or not to destroy them suddenly (*v. 20.*) does here give them notice of their danger at present from the Amalekites and Canaanites, who at this time lay ready in the Valley to give them Battel. By Canaanites may well be understood any of the Inhabitants of the Land, *Gen. 10. 15, 18.* or else perhaps some particular People or Family; for so the word Canaanite seems elsewhere to import. *Vid. Numb. 13. 29.* And whereas it is said, *They dwell in the valley*, we need not extend it any farther than that they were there at this time, which does not contradict what is said, *v. 45.*

26. And the LORD spake unto Moses, and unto Aaron, saying,

27. How long shall I bear with this evil congregation which murmur against me? I have heard the murmuring of the children of Israel, which they murmur against me.

28. Say unto them, As truly as I live, saith the LORD, as ye have spoken in mine ears, so will I do to you.

28. As truly as I live: Chap. 26. 65. and 32. 11. Dent. 1. 35.

29. Your carcases shall fall in this wilderness; and all that were numbred of you, according to your whole number, from twenty years old and upward, which have murmured against me,

29. From twenty years old and upward: Thus were the People numbred, ch. 1. but the Levites were numbred from a Month old and upward, ch. 3. 15. and

are therefore not denounced against in the following words.

30. Doubtless ye shall not come into the land concerning which I swore to make you dwell therein, save Caleb the son of Jephunneh, and Joshua the son of Nun.

30. Sware: Heb. Lifted up my hand.

31. But your little ones, which ye said should be a prey, them will I bring in, and they shall know the land which ye have despised.

32. But as for you, your carcases they shall fall in this wilderness.

33. And your children shall wander in the wilderness forty years, and bear your whoredoms, until your carcases be wasted in the wilderness.

33. Wander: Or, Feed: like Herdmen they shall shift from one place of the Desert to another. Forty years: These

are to be reckoned from their coming out of Egypt, from which this was the second Year, Dent. 2. 14. Whoredoms:

doms: i. e. The punishment thereof. Their departing from God, especially their Idolatry, is justly called a *Spiritual Whoredom*, or *Fornication*, ch. 15. 39. Deut. 32. 16.

34. *After the number of the days in which ye searched the land, even forty days (each day for a year) shall ye bear your iniquities, even forty years, and ye shall know my breach of promise.*

34. *Forty days: Psal. 95. 10. Ezek. 4. 6. My breach of promise: Or, Altering of my purpose, God cannot be said to break his Promise, or to alter his Purpose.*

Nor do the ancient Versions favour such a rendering of this place: The Hebrew word onely imports a *making void* or *breaking off*: It imports here God's departure from this People who had first forsaken him, and failed in their Obedience which gave them a title to the promised good things, being the Condition on their part.

35. *I the LORD have said, I will surely do it unto all this evil congregation, that are gathered together against me: in this wilderness they shall be consumed, and there they shall die.*

36. *And the men which Moses sent to search the land; who returned, and made all the congregation to murmur against him, by bringing up a slander upon the land;*

37. *Even those men that did bring up the evil report upon the land, died by the plague before the LORD.*

37. *Died by the plague: 1 Cor. 10. 10. Heb. 3. 17. Jud. 2. 5.*

38. *But Joshua the son of Nun, and Caleb the son of Jephunneh, which were of the men that went to search the land, lived still.*

39. *And Moses told these sayings unto all the children of Israel: and the people mourned greatly.*

40. *And they rose up early in the morning, and gat them up into the top of the mountain, saying, Lo, we be here, and*

40. *We be here: Dent. 1. 40.*

will

will go up unto the place which the LORD hath promised: for we have sinned.

41. And Moses said, Wherefore now do you transgress the commandment of the LORD? but it shall not prosper.

41. The commandment: Mentioned v. 25.

42. Go not up, for the LORD is not among you, that ye be not smitten before your enemies.

43. For the Amalekites, and the Canaanites are there before you, and ye shall fall by the sword: because ye are turned away from the LORD; therefore the LORD will not be with you.

44. But they presumed to go up unto the hill-top: nevertheless, the ark of the covenant of the LORD, and Moses departed not out of the camp.

44. The ark of the covenant: Their guide, ch. 10. 33.

45. Then the Amalekites came down, and the Canaanites which dwell in the hill, and smote them, and discomfited them, even unto Hormah.

45. The Canaanites: i. e. The Amorites, Deut. 1. 44. See the Notes on v. 25. Discomfited: Deut. 1. 44. Hormah: See

ch. 21. 3. So called here Proleptically, or, by way of Anticipation.

CHAR

CHAP. XV.

The ARGUMENT.

Of the Meat-offering, and Drink-offering annexed to the Sacrifices. The Profelyte is obliged to the same Law. Of the Cake for an Heave-offering. Of the Sacrifices for Sins of Ignorance. Of the presumptuous Sinner. Of him that gathered Sticks on the Sabbath Day. Of the Fringes.

1. **A**ND the LORD spake unto Moses, saying,

2. *Speak unto the children of Israel, and say unto them, When ye be come into the land of your habitations, which I give unto you,*

God would make good his Promise of giving the Land to their Children (*ch. 14. 31.*) notwithstanding their Diffidence and Murmurings, for which they were sentenced to die in the Wilderness, *ch. 14. 29.*

3. *And will make an offering by fire unto the LORD, a burnt-offering, or a sacrifice, in performing a vow, or in a free-will-offering, or in your solemn feasts, to make a sweet savour unto the LORD, of the herd, or of the flock :*

2. *Speak :* *Levit. 23. 10. When ye be come, &c.* In these words they are given to understand that

3. *An offering by fire :* This is a general expression of those Offerings which were in whole or part burnt upon the Altar. *A burnt-offering, or a sacrifice :* These two are the kinds of Offerings by Fire, to

which the following Precept belongs. This Precept which follows, concerned the daily Burnt-offering as well as others, *Exod. 29. 40.* By *Sacrifice* here is meant a *Peace-offering*: So the word *Sacrifice* does sometimes import, *v.g. Exod. 18. 12. Levit. 17. 5, 8. ch. 22. 37. Dent. 12. 27.* And that it does so here is evident from the words which follow, where we have mention of a *Vow* and *Free-will-offering*, which

which are two of the distinct kinds contained under the general Head of Peace-offerings, *Levit.* 7. 16. *eb.* 22. 21. In performing: *Heb.* In separating, *Levit.* 22. 21. Sweet Savour: *Exod.* 29. 18.

4. Then shall he that offereth his offering unto the LORD, bring a meat-offering of a tenth-deal of flour mingled with the fourth part of an hin of oil.

and is expressly said, *Numb.* 28. 5. This tenth-deal of an Ephah is the same with an Omer. See the Note on *Exod.* 16. 36. *Ar Him*: This is a Measure of Liquids, containing about the quantity of our Gallon,

4. Shall be: *Levit.* 2. 1. A tenth-deal: i.e. The tenth part of an Ephah, as the *Vulgar Latin* and *Greek* have it here,

5. And the fourth part of an hin of wine for a drink-offering shalt thou prepare, with the burnt-offering, or sacrifice, for one lamb.

6. Or for a ram, thou shalt prepare for a meat-offering, two tenth-deals of flour mingled with the third part of an hin of oil.

7. And for a drink-offering, thou shalt offer the third part of an hin of wine, for a sweet savour unto the LORD.

8. And when thou preparest a bullock for a burnt-offering, or for a sacrifice in performing a vow, or peace-offerings unto the LORD.

8. Or for a sacrifice: See the Note on *v.* 3. Peace-offerings: i.e. The one kind thereof called a

Free-will-offering, *v.* 3.

9. Then shall he bring with a bullock a meat-offering of three tenth-deals of flour mingled with half an hin of oil.

10. And thou shalt bring for a drink-offering half an hin of wine, for an offering made by fire of a sweet savour unto the LORD.

11. Thus shall it be done for one bullock, or for one ram, or for a lamb, or a kid.

12. According to the number that ye shall prepare, so shall ye do to every one, according to their number.

13. All that are born of the country, shall do these things after this manner, in offering an offering made by fire of a sweet savour unto the LORD.

14. And if a stranger sojourn with you, or whosoever be among you in your generations, and will offer an offering made by fire of a sweet savour unto the LORD: as ye do, so he shall do.

15. One ordinance shall be both for you of the congregation, and also for the stranger that sojourneth with you, an ordinance for ever in your generations: as ye are, so shall the stranger be before the LORD.

15. One ordinance: Exod. 12. 49. chap. 9. 14. Before the LORD: i. e. In matters relating to God's Service, which are here spoken of.

16. One law and one manner shall be for you, and for the stranger that sojourneth with you.

17. And the LORD spake unto Moses, saying,

18. Speak unto the children of Israel, and say unto them, When ye come into the land whither I bring you,

19. Then it shall be, that when ye eat of the bread of the land, ye shall offer up an heave-offering unto the LORD.

20. Ye shall offer up a cake of the first of your dough, for an heave-offering: as ye do the heave-offering of the threshing-floor, so shall ye heave it.

20. A cake of the first of your dough: This Cake was not to be offered upon the Altar, but to be given to the Priests,

to whom all Heave-offerings, as well as the First-fruits, were due, ch. 18. 8. The giving it to them, was giving it to the Lord, v. 19, 21. As ye do: See Levit. 2. 14.

21. Of the first of your dough ye shall give unto the LORD, an heave-offering in your generations.

22. And

22. And if ye have erred, and not observed all these commandments, which the LORD hath spoken unto Moses,

be done; This of not doing what ought to be done.

22. And not observed, &c. See Lev. 4. 13. That place speaks of doing that which ought not to

23. Even all that the LORD hath commanded you by the hand of Moses, from the day that the LORD commanded Moses, and hence-forward among your generations:

24. Then it shall be, if ought be committed by ignorance without the knowledge of the congregation; that all the congregation shall offer one young bullock for a burnt-offering, for a sweet savour unto the LORD, with his meat-offering, and his drink-offering, according to the manner, and one kid of the goats for a sin-offering.

24. Committed Or, admitted: For the word does not import this a Sin of Commission; and from the Context it appears, that a Sin of Omission is here spoken of. Without the knowledge. Heb. From the eyes. Manner: Or, Ordinance.

25. And the priest shall make an atonement for all the congregation of the children of Israel, and it shall be forgiven them, for it is ignorance: and they shall bring their offering, a sacrifice made by fire unto the LORD, and their sin-offering before the LORD, for their ignorance.

26. And it shall be forgiven all the congregation of the children of Israel, and the stranger that sojourneth among them; seeing all the people were in ignorance.

27. And if any soul sin through ignorance, then he shall bring a she-goat of the first year for a sin-offering.

27. If any soul i. e. If any private person: Or, any one of the common people, as it is expressed, Lev. 4. 27.

28. And the priest shall make an atonement for the
 that sinneth ignorantly, when he sinneth by ignorance
 before the LORD, to make an atonement for him; and
 shall be forgiven him.

29. You shall have one law for 29. *Sinneth: Heb.*
 in that sinneth through ignorance, *Doeth.*
 both for him that is born amongst the children of Israel,
 and for the stranger that sojourneth among them.

30. But the soul that doeth 30. *Presumptuously:*
 ought presumptuously (whether *Heb. With an high*
 he be born in the land, or a stran- *band: i.e. Wilfully*
 ger) the same reproveth the *and designedly, and*
 LORD; and that soul shall be *not through igno-*
 cut off from among his people. *rance and inadver-*
tence.

31. Because he hath despised the 31. *Broken: Not*
 word of the LORD, and hath *only broken, but*
 broken his commandment; that soul *disannulled and made*
 shall utterly be cut off: his iniquity *void, by Contemn-*
 shall be upon him. *ing that Authority*
 Commandment stands. *upon which the*
 His iniquity: *i.e. The punish-*
 ment due upon account of his Sin.

32. And while the children of 32. *Gathered sticks:*
 Israel were in the wilderness, they *Not only gathered,*
 found a man that gathered sticks up- *but bound them up*
 on the sabbath-day. *together, as the He-*
brew word may well
signifie, Exod. 5. 7.

33. And they that found him gathering sticks, brought
 him unto Moses and Aaron, and unto all the congrega-
 tion.

34. And they put him in ward, 34. *In ward: Le-*
 because it was not declared what *vit. 24. 12. It was*
 should be done to him. *not declared, &c. They*
knew that he who
defiled

defiled the Sabbath, was obnoxious to Death, *Exod. 31. 14. ch. 35. 2.* But the kind of death they were not taught, and might be also at a loss, whether what this Man did was such a work as was forbid, and such as might be esteemed a defiling the Sabbath.

35. And the LORD said unto Moses, The man shall be surely put to death, all the congregation shall stone him with stones without the camp.

36. And all the congregation brought him without the camp, and stoned him with stones, and he died; as the LORD commanded Moses.

37. And the LORD spake unto Moses, saying,

38. Speak unto the children of Israel, and bid them that they make them fringes in the borders of their garments throughout their generations, and that they put upon the fringe of the borders a ribband of blue.

39. And it shall be unto you for a fringe, that ye may look upon it, and remember all the commandments of the LORD, and do them: and that ye seek not after your own heart, and your own eyes, after which ye use to go a whoring.

40. That ye may remember, and do all my commandments, and be holy unto your God.

41. I am the LORD your God, which brought you out of the land of Egypt, to be your God: I am the LORD your God.

38. Bid them: Deut. 22. 12. Also 23. 5.

39. A whoring: This may be understood of Idolatry, which is spiritual Whoredom.

C H A P. XVI.

The ARGUMENT.

The Rebellion of Korah, Dathan and Abiram. The Israelites separate from their Tents. The Earth swallows up Korah, and those that belonged to him. A Fire from Heaven consumes them that offered Incense. The Censers are made into Plates. The People murmur. A Plague is sent among them. Aaron makes Attonement for the People.

NOW Korah the son of Izhar, the son of Kohath, the son of Levi; and Dathan and Abiram the sons of Eliab; and On the son of Peleth, sons of Reuben, took men.

to be their Equal. Again, Elzaphan the Son of Uzziel, who was younger Brother to Izhar, (Exod. 6. 18, 21, 22.) was appointed Chief of the House of the Father of the Families of the Kohathites, (Numb. 3. 30.) which might occasion some discontent to Korah. Reuben: He was the Fifth-born of Israel, but for his Sin was deprived of his Birth-right, (Gen. 49. 3, 4.) and the Privileges thereof, (1 Chron. 5. 1, 2.) which his Posterity seditiously would stir up: They and Korah Confederate together: Besides their pretences, they had the easier opportunity of associating from their being placed by each other on the South-side of the Camp, ch. 2. Took men: viz. The Two hundred and fifty mentioned, v. 2.

2. And they rose up before Moses, with certain of the children of Israel, two hundred and fifty princes of the assembly, famous in the congregation, men of renown.

Korah: Chap. 27. 3. Eccles. 45. 18. Jude 11. This Korah was Cousin-German to Moses and Aaron; (Exod. 6. 18, 20, 21.) And thought himself fit

2. Princes: Exod. 18. 25. Numb. 1. 16. Famous: Ch. 26. 9.

3. And

3. And they gathered themselves together against Moses and against Aaron, and said unto them, Ye take too much upon you, seeing all the congregation are holy every one of them, and the LORD is among them: wherefore then lift you up your selves above the congregation of the LORD?

4. And when Moses heard it, he fell upon his face:

5. And he spake unto Korah, and unto all his company, saying, Even to morrow the LORD will shew who are his, and who is holy; and will cause him to come near unto him: even him whom he hath chosen, will he cause to come near unto him.

their eminent and

6. This do; Take you censers, Korah, and all his company;

7. And put fire therein, and put incense in them before the LORD to morrow: and it shall be that the man whom the LORD doth choose, he shall be holy: ye take too much upon you, ye sons of Levi.

8. And Moses said unto Korah, Hear, I pray you, ye sons of Levi:

3. Ye take too much upon you: Heb. It is much for you: i.e. Let it suffice that ye have hitherto exalted your selves. See Deut. 3. 26.

4. He fell upon his face; See the Note on ch. 14. 5.

5. Who are his: i.e. Who are chosen by him to govern and minister in holy things. And will cause, &c. That is, he will some way or other justify the Vocation of them to separate Offices.

6. This do: This Command Moses gives by God's special direction.

7. Before the LORD: That is, in the Sanctuary where God was most especially present.

9. Seemeth

9. Seemeth it but a small thing unto you, that the God of Israel hath separated you from the congregation of Israel, to bring you near to himself, to do the service of the tabernacle of the LORD, and to stand before the congregation, to minister unto them?

9. To minister unto them? That is, to minister in their room and stead.

10. And he hath brought thee near to him, and all thy brethren the sons of Levi with thee: and seek ye the priesthood also?

10. The priesthood. This was an higher Order above that of the Levites, and by God conferred upon Aaron and his Sons.

11. For which cause both thou, and all thy company are gathered together against the LORD: and what is Aaron, that ye murmur against him?

11. Against the LORD: They might well be said to gather together against the Lord, when they did it against those

whom God had appointed, 1 Sam. 8. 7. Luk. 10. 16.

12. And Moses sent to call Dathan and Abiram the sons of Eliab: which said, We will not come up.

12. Moses sent to call Dathan, &c. He summoned them to come to him, by

which means they might have been taken off from persisting in their Sedition, by his persuasions, had they hearkened to him.

13. Is it a small thing that thou hast brought us up out of a land that floweth with milk and honey, to kill us in the wilderness, except thou make thy self altogether a prince over us?

14. Moreover, thou hast not brought us into a land that floweth with milk and honey, or given us inheritance of fields and vineyards: wilt thou put out the eyes of these men? we will not come up.

14. Put out: Heb. Bore out.

15. And Moses was very wroth, and said unto the LORD, Respect not thou their offering: I have not taken one ass from them, neither have I hurt one of them.

15. Respect not, &c.

Gen. 4. 4

16. And Moses said unto Korah, Dathan and all thy company before the LORD, thou, and they, and Aaron to morrow:

17. And take every man his censur, and put incense in them, and bring ye before the LORD every man his censur, two hundred and fifty censers; thou also and Aaron each of you his censur.

18. And they took every man his censur, and put fire in them, and laid incense thereon, and stood in the door of the tabernacle of the congregation with Moses and Aaron.

19. And Korah gathered all the congregation against them, unto the door of the tabernacle of the congregation: and the glory of the LORD appeared unto all the congregation.

19. The glory of the LORD: See the Note on ch. 14. 10.

20. And the LORD spake unto Moses, and unto Aaron, saying,

21. Separate your selves from among this congregation, that I may consume them in a moment.

22. And they fell upon their faces, and said, O God; the God of the spirits of all flesh, shall one man sin, and wilt thou be wroth with all the congregation?

22. They fell: See v. 4. One man: Korah, who was the Principal, who seduced others into this Rebellion. See v. 1, 5, 8, 16, 19.

23. And the LORD spake unto Moses, saying,

24. Speak unto the congregation, saying, Get you up from about the tabernacle of Korah, Dathan, and Abiram,

25. And

24. And Moses rose up and went unto Dathan and Abiram; and the elders of Israel followed him.

24. Went unto Dathan, &c. Who refused to come to him, v. 12, 14.

25. And he spake unto the congregation, saying, Depart, I pray you, from the tents of these wicked men, and touch nothing of theirs, lest ye be consumed in all their sins.

25. Touch nothing of theirs: Because it is devoted to destruction, Job. 7. 11.

26. So they got up from the tabernacle of Korah, Dathan and Abiram on every side: and Dathan and Abiram came out, and stood in the door of their tents, and their wives, and their sons, and their little children.

26. Came out and stood: This seems to intimate their defiance of Moses, and his Power, 1 Sam. 17: 8, 16.

27. And Moses said, Hereby ye shall know that the LORD hath sent me to do all these works: for I have not done them of mine own mind.

27. All these works: viz. The appointing Aaron to be Priest, and the Levites to minister, and his undertaking the Government, and appointing Korah and his Company to take

Centers, v. 6.

28. If these men die the common death of all men, or if they be visited after the visitation of all men; then the LORD hath not sent me.

28. The common death: Heb. *As every man dieth*.

29. But if the LORD make a new thing, and the earth open her mouth, and swallow them up, with all that appertain unto them, and they go down quick into the pit; then ye shall understand that these men have provoked the LORD.

29. Make a new thing: Heb. *Create a creature*.

31. And it came to pass as he had made an end of speaking all these words, that the ground clave asunder that was under them :

31. And it came to pass : Chap. 27. 3. Deut. 11. 6. Psal. 106. 17.

32. And the earth opened her mouth, and swallowed them up, and their houses, and all the men that appertained unto Korah, and all their goods,

32. And all the men : i.e. All those who continued with him at this time, and were of his Confederacy, which no way

contradicts what is said, ch. 26. 11. The children of Korah died not.

The children of Korah died not.

33. They, and all that appertained to them, went down alive into the pit, and the earth closed upon them: and they perished from among the congregation.

34. And all Israel that were round about them, fled at the cry of them : for they said, Lest the earth swallow us up also.

35. And there came out a fire from the LORD, and consumed the two hundred and fifty men that offered incense.

35. A fire from the LORD : See Levit. 10. 1, 2.

36. And the LORD spake unto Moses, saying,

37. Speak unto Eleazar the son of Aaron the priest, that he take up the censers out of the burning, and scatter thou the fire yonder, for they are hallowed.

37. Unto Eleazar : These evil Men attempted to deprive Aaron's Posterity of the Priesthood ; and therefore Eleazar his

Son is commanded to make the Censers into a standing Memorial of their fault, and of the Priesthood's being settled in the Family of Aaron. Out of the burning : Or, Out of the place where they who offered Incense were destroyed by Fire, v. 35. Yonder : i.e. Farther from the Sanctuary. Hallowed : That is, separated from common use (having been offered before the Lord, v. 38.) to the use which God should appoint them to.

38. The

38. *The censers of these sinners against their own souls, let them make them broad plates for a covering of the altar: for they offered them before the LORD, therefore they are ballowed: and they (shall be a sign unto the children of Israel.*

38. *Altar: That is, the Altar of Burnt-offering; and not the Altar of Incense, for this was over-laid with pure Gold, (Exod. 37. 26.) and these Censers were of Brass, (v. 39.) Besides, that the Altar*

of Incense was in the Holy place, out of the view of the People; and consequently Plates there placed would not serve as a sign to them.

39. *And Eleazar the priest took the brasen censers, wherewith they that were burnt had offered; and they were made broad plates for a covering of the altar.*

40. *To be a memorial unto the children of Israel, that no stranger, which is not of the seed of Aaron, come near to offer incense before the LORD; that he be not as Korah, and as his company: as the LORD said to him by the hand of Moses.*

41. *But on the morrow, all the congregation of the children of Israel murmured against Moses, and against Aaron, saying, Ye have killed the people of the LORD.*

41. *On the morrow, &c. This Sin of theirs is greatly aggravated from their having seen the strange Judgment of*

God upon the Seditious the day before.

42. *And it came to pass when the congregation was gathered against Moses and against Aaron, that they looked toward the tabernacle of the congregation: and behold, the clond covered it, and the glory of the LORD appeared.*

42. *The glory: See v. 19.*

43. *And Moses and Aaron came before the tabernacle of the congregation.*

44. *And the LORD spake unto Moses, saying,*

45. Get you up from among this congregation, that I may consume them at in a moment: and they fell upon their faces.

45. Fell, &c. See verse 4.

46. And Moses said unto Aaron, Take a censer, and put fire therein from off the altar, and put on incense, and go quickly unto the congregation, and make an atonement for them: for there is wrath gone out from the LORD; the plague is begun.

46. Take a censer, &c. God by what Aaron did and effected, did farther assert his just Title to the Priesthood.

47. And Aaron took as Moses commanded, and ran into the midst of the congregation; and behold, the plague was begun among the people: and he put on incense, and made an atonement for the people.

47. Put on incense, and made, &c. The Incense, represented Prayer, and Aaron's offering it in behalf of the People, the intercession of Christ on our behalf, v. 48.

48. And he stood between the dead and the living, and the plague was stayed.

49. Now they that died in the plague, were fourteen thousand and seven hundred, beside them that died about the matter of Korah.

50. And Aaron returned unto Moses, unto the door of the tabernacle of the congregation: and the plague was stayed.

50. The plague was stayed: Upon Aaron's offering Incense, a stop is put to the destruction; where

as when they, who were not called of God, as Aaron, attempted to offer it, the Judgment of God overtook them.

CHAP. XVII.

The ARGUMENT.

The Priesthood of Aaron and his Sons is confirmed by the Budding of Aaron's Rod. That Rod was to be kept for a Memorial.

1. **A**ND the LORD spake unto Moses, saying,

2. Speak unto the children of Israel, and take of every one of them a rod according to the house of their fathers, of all their princes, according to the house of their fathers, twelve rods: write thou every man's name upon his rod.

3. Twelve rods: It is very probable than there were twelve besides the Rod of Aaron, for so many Princes there were, chap. 1. and chap. 7. and no less seems intimated,

v. 6. And the *Vulgar Latin* there expressly affirms it.

3. And thou shalt write Aaron's name upon the rod of Levi: for one rod shall be for the head of the house of their fathers.

3. Aaron's name: As the Prince or Head of the Tribe of Levi.

4. And thou shalt lay them up in the tabernacle of the congregation, before the testimony, where I will meet with you.

4. Before the testimony: That is, before the Ark, which is called the Ark of the Testimony, (Exod. 25. 22.) because it contained the Tables of the Law, called the Testimony, (Exod. 25. 16.) And that the Rods were laid in the Holy of Holies, is further evident from this, That Moses was Commanded to bring again Aaron's Rod before the Testimony, (v. 10.) which was laid up in the Holy of Holies, Heb. 9. 4. Where I will meet: Exod.

25, 22,

1

5. And it shall come to pass, that the man's rod whom I shall choose, shall blossom: and I will make to cease from me the murmurings of the children of Israel, whereby they murmur against you.

5. Whom I shall choose: viz. To minister to me in the Priesthood.

6. And Moses spake unto the children of Israel, and every one of their princes gave him a rod a piece, for each prince one, according to their father's houses, even twelve rods: and the rod of Aaron was among their rods.

6. A rod a piece: Heb. A rod for one Prince, a rod for one Prince.

7. And Moses laid up the rods before the LORD in the tabernacle of witness.

8. And it came to pass that on the morrow Moses went into the tabernacle of witness; and behold, the rod of Aaron for the house of Levi was budded, and brought forth buds, and bloomed blossoms, and yielded almonds.

9. And Moses brought out all the rods from before the LORD unto all the children of Israel: and they looked, and took every man his rod.

10. And the LORD said unto Moses, Bring Aaron's rod again, before the testimony, to be kept for a token against the rebels; and thou shalt quite take away their murmurings from me, that they die not.

10. Aaron's rod: Heb. 9. 4. To be kept for a token: That is, to be reserved or laid up for a token, and perpetual Memorial; For there were two Signs or Tokens of

this matter; The Covering of the Altar, which was expressed as a sign or token unto the Children of Israel, ch. 16. 38, And the Rod of Aaron a reserved token against the Rebels: Heb. Children of Rebellion,

11. *And Moses did so: as the LORD commanded him, so did he.*

12. *And the children of Israel spake unto Moses, saying, Behold, we die, we perish, we all perish.*

they should at any time invade the Office of the Priesthood, or press beyond their allowed limits.

12. *We die:* By this Miracle they are convinced of the danger they were in if

13. *Whosoever cometh any thing near unto the tabernacle of the LORD, shall die: shall we be consumed with dying?*

CHAP. XVIII.

The ARGUMENT.

The Charge and Office of the Priests and of the Levites: The several Portions or Dues to the Priests, and to the Levites.

1. **A**ND the LORD said unto Aaron, Thou and thy sons, and thy fathers house with thee, shall bear the iniquity of the sanctuary, and thou and thy sons with thee, shall bear the iniquity of your priesthood.

2. *And thy brethren also of the tribe of Levi, the tribe of thy father, bring thou with thee, that they may be joyned unto thee, and minister unto thee: but thou and thy sons with thee, shall minister before the tabernacle of witness.*

1. *Shall bear the iniquity of the sanctuary:* That is, Shall be liable to punishment for the Profanation of the Sanctuary, of which they have the charge.

2. *Before the tabernacle of witness:* That is, Not only at the Altar, but in the Holy Place, as also (which was the Office of the High-priest) in the Most Holy Place on the

the day of Expiation, *Levit. 16. 2.* whereas the outer Services of the Sanctuary were left to the *Levites*.

2. And they shall keep thy charge, and the charge of all the tabernacle: only they shall not come nigh the vessels of the sanctuary, and the altar, that neither they, nor you also die.

3. They shall not come nigh the vessels of the sanctuary, i.e. They shall not approach to them to minister, though they were to carry them in the Wilderness,

Numb. 4. 15. By the Vessels of the Sanctuary here, are meant, the Ark, Candlestick, Golden Altar, and Table of Shew-bread, *Numb. 4. 5, 7, 9, 11.* with *v. 15.* They nor you: They for presuming, and you for permitting them.

4. And they shall be joined unto thee, and keep the charge of the tabernacle of the congregation, for all the service of the tabernacle: and a stranger shall not come nigh unto you.

4. Charge: Or, Custody. A stranger: i.e. One who is not a *Levite*.

5. And ye shall keep the charge of the sanctuary, and the charge of the altar; that there be no wrath any more upon the children of Israel.

5. Sanctuary: Where was the Altar of Incense, Candlestick, and Table of Shew-bread, &c. Here the Priests were obliged to minister, *Exod. 30. 7.* and *ch. 27. 21.* 2 *Chron. 13. 11.* Altar: i.e. The Altar of Burnt-offerings, *Levit. 1. 5, 7, 8, 9.*

6. And I, behold, I have taken your brethren the Levites from among the children of Israel: to you they are given as a gift for the LORD, to do the service of the tabernacle of the congregation.

6. Taken: Chap. 3. 45.

7. Therefore thou and thy sons with thee, shall keep your priests office for every thing of the altar, and within the veil, and ye shall serve: I have given your priests office unto you, as a service of gift: and the stranger that cometh nigh, shall be put to death.

7. And within the veil: In the Most Holy Place, where the High-priest only was allowed to enter, *Levit.* 16. 2. And from that place to the Brazen Altar inclusively, the inferior Priests were al-

lowed to minister. A service of gift: i. e. That which is at once a Favour and Privilege, and such an one as imports Duty and Service, *1 Tim.* 3. 1. The Priests Office might well be called a Gift, and was a great Privilege. The Employment it self was a great Honour and Favour. And though the Priests had not an Inheritance with the rest, yet were they very plentifully provided for, that they might indistinctly attend upon their Holy Function. I have elsewhere spoken of their Work. [See the Notes on *Levit.* ch. 1.] I shall here shew what were their Allowances for that Work by the Law of *Moses*. And they were as follow; [I.] The Tithe of the *Levites* Tithe; This was very considerable, they being but one Family of the Tribe of *Levi*, and that Tribe of *Levi* but small in comparison with the great number of the other twelve Tribes, *v.* 28. [II.] They had the Skins of the Burnt-offerings, *Levit.* 7. 8. This was generally theirs. There is some Exception (*Levit.* 4. 11, 12, 20, 21.) which is inconsiderable. [III.] The Sin and Trespass-offering was due to them, and so was the Meat-offering, *v.* 9. There were some few excepted Cases (*Levit.* 6. 23, 30.) [IV.] The Breast and Shoulder of the Peace-offering, *Levit.* 7. 31. and the other Shoulder also, *Levit.* 7. 32, 33. To which was afterward added as a farther Allowance, the Cheeks and Maw, *Deut.* 18. 3. [V.] The Show-bread, *Levit.* 24. 9. [VI.] Things or Persons devoted or separated by a Vow (*Levit.* 27. 21. and *v.* 14. of this Chapter.) [VII.] The Restitution Money, &c. mentioned (*Numb.* 5. 8. [VIII.] All the Heave and Wave-offerings, *v.* 8. 11. [IX.] First-fruits, *v.* 12. [X.] First-born, *v.* 15. [XI.] The Tribute mentioned *Numb.* 31. 29. Stranger: i. e. He who is not a Priest of the House of *Aaron*.

8. And

8. And the LORD spake unto Aaron, Behold, I also have given thee the charge of mine heave-offerings, of all the hallowed things of the children of Israel; unto thee have I given them, by reason of the anointing, and to thy sons by an ordinance for ever.

which by anointing thou hast

9. This shall be thine of the most holy things, reserved from the fire: every oblation of theirs, every meat-offering of theirs, and every sin-offering of theirs, and every trespass-offering of theirs, which they shall render unto me, shall be most holy for thee, and for thy sons.

fore: This seems to refer to the *Trespass-offering* named last, when the Offerer made Restitution for the wrong he had done, *Levit. 5. 15, 16. Numb. 5. 8.*

10. In the most holy place shalt thou eat it; every male shall eat it: it shall be holy unto thee.

but in the Holy Place, in the Court (*Levit. 6. 16, 26. 24. 9.*) Or the Court of the Priests, which with respect to the outer Court (*2 Chron. 4. 9.*) and much more to the Camp of Israel, &c. was a most holy Place, as not receiving any but the most holy and separated sort of Persons. *Holy unto thee: Consecrated to thee*, says the *Vulgar*: That is, None but the Priest's Family might eat thereof, *Levit. 6. 18.*

11. And this is thine; the heave-offering of their gift, with all the wave-offerings of the children of Israel: I have given them

8. The charge of mine heave-offering: i. e. The right to them, to be employed as I have appointed. See *Levit. 7. 32. Numb. 5. 9.* By reason of the anointing: i. e. Upon the score of the Office to be set a-part.

9. Every oblation: Or, Every gift: This seems to be the general Head, comprehending under it the several Most Holy Things which presently follow. Which they shall render: Or, Which they shall re-

10. In the most holy place: Not in the Holy of Holies (*Levit. 16. 2. Heb. 9. 7.*)

11. And this: Here follows an account of what was the Priest's due from those Sacrifices which were *less Holy*.

unto thee, and to thy sons, and to thy daughters with thee, by a statute for ever: every one that is clean, in thy house shall eat of it.

Holy, which might be eaten by Women and Servants (Levit. 22. 10, 11, 12, 13. with ch. 10. 14.) Levit. 7. 34.

12. All the best of the oyl, and all the best of the wine, and of the wheat, the first-fruits of them which they shall offer unto the LORD, them have I given thee.

12. Best: Heb. Fat. Given thee: Deut. 18. 4.

13. And whatsoever is first ripe in the land, which they shall bring unto the LORD, shall be thine; every one that is clean in thine house, shall eat of it.

13. Which they shall bring: i. e. Which they shall bring of their Goodwill.

14. Every thing devoted in Israel, shall be thine.

14. Every thing devoted, Lev. 27. 28.

15. Every thing that openeth the matrix in all flesh, which they bring unto the LORD, whether it be of men or beasts, shall be thine: nevertheless, the first-born of man shalt thou surely redeem, and the firstling of unclean beasts shalt thou redeem.

15. The matrix: Exod. 13. 2, and 22. 29. Lev. 27. 26. chap. 3. 13. And the firstling of unclean beasts shalt thou redeem: If we look into the Book of Exodus we shall find it said, Every firstling

of an ass thou shalt redeem, ch. 13. 13. This makes it highly probable, that an Ass is put there for other Beasts which were unclean for Sacrifice. See the Note on that place.

16. And those that are to be redeemed, from a month old shalt thou redeem according to thine estimation, for the money of five shekels, after the shekel of the sanctuary, which is twenty gerabs.

16. From a month old: See Numb. 3. 47. Which is twenty gerabs: Exod. 30. 13. Levit. 27. 23. ch. 3. 47. Ezek. 45. 12.

17. But

17. But the firstling of a cow, or the firstling of a sheep, or the firstling of a goat, thou shalt not redeem, they are holy: thou shalt sprinkle their blood upon the altar, and shalt burn their fat for an offering made by fire, for a sweet savour unto the LORD.

17. Holy: i.e. Separated or set a-part: See Deut. 15. 19.

18. And the flesh of them shall be thine, as the wave-bread, and as the right shoulder are thine.

18. Wave-bread: Exod. 29. 26.

19. All the heave-offerings of the holy things, which the children of Israel offer unto the LORD, have I given thee, and thy sons, and thy daughters with thee, by a statute for ever: it is a covenant of salt for ever, before the LORD, unto thee and to thy seed with thee.

19. A covenant of salt: i.e. a sure and lasting one, 2 Chron. 13. 5.

20. And the LORD spake unto Aaron, thou shalt have no inheritance in their land, neither shalt thou have any part among them: I am thy part, and thine inheritance among the children of Israel.

20. No inheritance: The Levites, in the distribution of the Land, had not a portion of the Land with the other Tribes, but had their Cities to dwell in, Josh.

21. 4. I am thy part: Deut. 10. 9. Exek. 44. 28. God may be said to be the part of the Priests, both as he gave them those Gifts which were presented to him, and as he would more especially bless them, Deut. 18. 2. Psal. 73. 26.

18. 2. Josh. 13. 14. 33.

21. And behold, I have given the children of Levi all the tenth in Israel, for an inheritance, for their service which they serve, even the service of the tabernacle of the congregation.

21. For an inheritance: i.e. instead of a Portion of the Land which the other Tribes received, v. 23, 24.

22. Neither must the children of Israel henceforth come nigh the tabernacle of the congregation, lest they bear sin, and die.

23. And die: Heb. To die.

23. But the Levites shall do the service of the tabernacle of the congregation, and they shall bear their iniquity: It shall be a statute for ever throughout your generations, that among the children of Israel they have no inheritance.

24. But the tithes of the children of Israel, which they offer as an heave-offering unto the LORD, I have given to the Levites to inherit: therefore I have said unto them, Among the children of Israel they shall have no inheritance.

25. And the LORD spake unto Moses, saying,

26. Thus speak unto the Levites, and say unto them, When ye take of the children of Israel the tithes, which I have given you from them for your inheritance, then ye shall offer up an heave-offering of it for the LORD, even a tenth part of the tithe.

26. For the LORD: viz. To be given to the Priest, who was the Lord's Receiver. See v. 28. and the Note on v. 20.

27. And this your heave-offering shall be reckoned unto you, as though it were the corn of the threshing-floor, and as the fulness of the wine-press.

27. And this your, &c. That is, This payment of yours shall be accepted as well as if you had received Lands with the other Tribes, and had paid the Tithe out of the Increase of them as they were obliged to do.

28. Thus you also shall offer an heave-offering unto the LORD, of all your tithes which ye receive of the children of Israel: and ye shall give thereof the LORD's heave-offering to Aaron the priest.

29. ONE

29. Out of all your gifts ye shall offer every beave-offering of the LORD, of all the best thereof, even the hallowed part thereof, out of it.

29. Best: Heb.

30. Therefore thou shalt say unto them, When ye have beaved the best thereof from it, then it shall be counted unto the Levites; as the increase of the threshing-floor, and as the increase of the wine-press.

30. As the increase, &c. i. e. What remains shall be as much the Levites, and as freely to be used by them as any other part of any Man's increase is at the owners liberty. See v. 31.

31. And ye shall eat it in every place, ye, and your households: for it is your reward for your service in the tabernacle of the congregation.

32. And ye shall bear no sin, by reason of it, when ye have beaved from it the best of it: neither shall ye pollute the holy things of the children of Israel, lest ye die.

32. And ye shall bear no sin, &c. i. e. Then ye shall be free from Guilt upon this account.

CHAP. XIX.

The ARGUMENT.

Of the Red Heifer burnt to Ashes. The Water of Separation, and the use of it for the Purification of the clean.

1. **A**ND the LORD spake unto Moses, and unto Aaron, saying,

2. This

2. *This is the ordinance of the law which the LORD hath commanded, saying, Speak unto the children of Israel, that they bring thee a red heifer without spot, wherein is no blemish, and upon which never came yoke.*

2. *Which the LORD hath commanded: i.e. Which God commanded Moses before. For the Law required that the Unclean should be kept out of the Camp, ch. 5.*

and it may well be supposed, that the Water of Purification might have been made once before, the manner of which Water follows in this Chapter. *A red heifer, &c.* This Law concerning the Water of Separation, for the purifying those who were legally unclean, fitly succeeds in this place; for the Israelites were now in great fear, that by coming near the Tabernacle they should be consumed, chap. 17. 12, 13. Here is a way appointed to cleanse them from their legal Impurities, which would have rendered their approach to the Sanctuary dangerous to them. This is a Type of Christ, *Who hath washed us from our sins in his own blood, Rev. 1. 5.*

And ye shall give her unto Eleazar the priest, that he may bring her forth without the camp, and one shall slay her before his face.

3. *Unto Eleazar:* Not unto Aaron but to Eleazar; because Aaron being the High-priest was under the strictest obligation to shun every legal Uncleaness, Lev. 21. 11, 12.

which he who ministered in this Service could not do, v. 7. *Forth without the camp:* Heb. 13. 11. *His face:* i.e. Eleazar's.

4. *And Eleazar the priest shall take of her blood with his finger, and sprinkle of her blood directly before the tabernacle of the congregation seven times.*

4. *Sprinkle:* Heb. 9. 13. *Before the tabernacle:* viz. The place where God did more especially presentiate himself, and

the Type of Heaven, into which we can onely by the Blood of Jesus hope to enter, Heb. 10. 19.

5. And one shall burn the heifer in his sight, her skin, and her flesh, and her blood, with her dung, shall be burn.

5. Her skin: Exod. 29. 14. Levit. 4. 11, 12.

6. And the priest shall take cedar-wood, and hyssop, and scarlet, and cast it into the midst of the burning of the heifer.

7. Then the priest shall wash his clothes, and he shall bathe his flesh in water, and afterward he shall come into the camp, and the priest shall be unclean until the even.

7. Be unclean: The same is said of him that burned the Heifer (v. 8.) and of him that gathered the Ashes (v. 10.)

and of him that should sprinkle with the Water of Separation, or touch it, v. 21. which intimate to us the imperfection of the legal Dispensation, and Typifie Christ's being made a Curse for us. The red Heifer was a Type of Christ, who bore our sin, Isa. 53. 12. 2 Cor. 5. 21.

8. And he that burneth her, shall wash his clothes in water, and bathe his flesh in water, and shall be unclean until the even.

9. And a man that is clean shall gather up the ashes of the heifer, and lay them up without the camp in a clean place, and it shall be kept for the congregation of the children of Israel, for a water of separation: it is a purifikation for sin.

9. Clean: That is, Free from legal pollution. Separation: i. e. Which takes away the legal impurities from man, a Type of Christ's Blood which purgeth the Conscience from dead works.

10. And he that gathereth the ashes of the heifer, shall wash his clothes, and be unclean until the even: and it shall be unto the children of Israel, and unto the stranger that sojourneth among them, for a statute for ever.

10. Unclean: See the Note on v. 7. Stranger: i. e. Profelyte.

11. He that toucheth the dead body of any man, shall be unclean seven days.

11. *Man: Heb. Soul of man. Seven days: He that touched the Carcase, of an* unclean Beast was unclean onely to the Evening, *Levit,*

11. 24.

12. He shall purifie himself with it on the third day, and on the seventh day he shall be clean: but if he purifie not himself the third day, then the seventh day he shall not be clean.

13. Whosoever toucheth the dead body of any man that is dead, and purifieth not himself, defileth the tabernacle of the LORD; and that soul shall be cut off from Israel: because the water of separation was not sprinkled upon him, he shall be unclean; his uncleanness is yet upon him.

13. *Defileth the tabernacle: That is, By approaching to it in his Uncleanness he polluteth the Holy Place. For Holy Things were defiled by Unclean, Haggai* 2. 13. with *Levit,* 15. 31.

14. This is the law, when a man dieth in a tent; all that comes into the tent, and all that is in the tent, shall be unclean seven days.

15. And every open vessel, which hath no covering upon it, is unclean.

16. And whosoever toucheth one slain with a sword in the open field, or a dead body, or a bone of a man, or a grave, shall be unclean seven days.

16. *Slain with a sword: Or, any other ways slain, as appears from the following words.*

17. And for an unclean person they shall take of the ashes of the burnt heifer of purification for sin, and running water shall be put thereto in a vessel:

17. *Ashes: Heb. Dust. Running water shall be put: Heb. Living waters shall be given.*

18. And a clean person shall take hyssop, and dip it in the water, and sprinkle it upon the tent, and upon all the vessels, and upon the persons that were there, and upon him that touched a bone, or one slain, or one dead, or a grave:

19. And the clean person shall sprinkle upon the unclean on the third day, and on the seventh day: and on the seventh day he shall purify himself, and wash his clothes, and bathe himself in water, and shall be clean as even.

20. But the man that shall be unclean, and shall not purify himself, that soul shall be cut off from among the congregation: because he hath defiled the sanctuary of the LORD, the water of separation hath not been sprinkled upon him, he is unclean. 20. Defiled: See v. 13.

21. And it shall be a perpetual statute unto them, that he that sprinkleth the water of separation, shall wash his clothes, and he that toucheth the water of separation, shall be unclean until even.

22. And whatsoever the unclean person toucheth, shall be unclean: and the soul that toucheth it, shall be unclean until even. 22. The unclean person: i.e. He that sprinkleth that Water of Separation, v. 21. as well as the mentioned v. 7. and he that gathered the Ashes of the Red Heifer, v. 10.

CHAP. XX.

The ARGUMENT.

The Children of Israel come to Zin. Miriam dieth. The People murmur for want of Water. Moses smites the Rock, and they were supplied with Water. Moses and Aaron excluded from bringing the Israelites into Canaan. Moses is denied passage through Edom. Aaron dieth.

1. **T**hen came the children of Israel, even the whole congregation, into the desert of Zin, in the first month: and the people abode in Kadesh; and Miriam died there, and was buried there.

Dent. 2. 14. Miriam: She was Sister to Moses and Aaron, and a Prophetess also, Exod. 15. 20. Micah 6. 4.

2. *And there was no water for the congregation: and they gathered themselves together against Moses, and against Aaron.*

Wilderness (1 Cor. 10. 4.) now they draw nigh the promised land, fails them, Exod. 17. 6.

3. *And the people chode with Moses, and spake, saying, Would God that we had died when our brethren died before the LORD.*

4. *And why have ye brought up the congregation of the LORD into this wilderness, that we and our cattle should die there?*

1. **I**N the first month: viz. Of the fortieth Year after they came out of Egypt (ch. 33. 38.) and when the Generation of Men, who were fit for Battle, were consumed,

2. *There was no water: The Water which came out of Horeb, and had supplied them in the wilderness*

3. *Chode: Exod. 17. 2. When our brethren: ch. 11. 33.*

5. And wherefore have ye made us to come up out of Egypt, to bring us in unto this evil place? it is no place of seed, or of figs, or of vines, or of pomegranates, neither is there any water to drink.

6. And Moses and Aaron went from the presence of the assembly, unto the door of the tabernacle of the congregation, and they fell upon their faces: and the glory of the LORD appeared unto them.

6. Fell upon their faces: See Chap. 14. v. 5:

7. And the LORD spake unto Moses, saying,

8. Take the rod, and gather thou the assembly together, thou and Aaron thy brother, and speak ye unto the rock before their eyes, and it shall give forth his water, and thou shalt bring forth to them water out of the rock: so thou shalt give the congregation, and their beasts drink.

8. The rod: i.e. That Rod with which Moses wrought his Miracles in Egypt, which is called *the Rod*, v. 11. and it is probable, was lodged in the Sanctuary, v. 9. For Moses is said (v. 9.) to have taken it from before the LORD.

9. And Moses took the rod from before the LORD, as he commanded him.

10. And Moses and Aaron gathered the congregation together before the rock, and he said unto them, Hear now, ye rebels; must we fetch you water out of this rock?

11. And Moses lift up his hand, and with his rod he smote the rock twice: and the water came out abundantly, and the congregation drank, and their beasts also.

12. And the LORD spake unto Moses and Aaron, Because ye believed me not, to sanctify me in the eyes of the children of Israel; therefore ye shall not bring this congregation into the land which I have sworn them.

12. Because ye believed me not, &c. It may be matter of enquiry wherein consisted the sin of Moses, with which Aaron is also charged, as consenting

consenting to it. In answer to which it is to be considered,
 I.) That the very Letter of God's command was broken;
 First, In that *Moses* smote the Rock with his Rod, and
 smote it twice (*v. 11.*) whereas he had received no such
 command from God, but was commanded to speak to the
 Rock (*v. 8.*) that the People might see how easily God
 could supply their want of Water. Whereas, in the Wa-
 ters of *Horeb* he was indeed expressly required to smite
 with the Rod, as well as to take it, *Exod. 17. 5, 6.* For
 though he were here commanded to take the Rod, yet
 that does not imply that he was to smite with it, as ap-
 pears from the following Instances, *Exod. 8. 5, 6.* with
ch. 9. 23. and *ch. 10. 13.* and *ch. 14. 16.* Secondly, In
 speaking to the People, which *Moses* had no Commission to
 do, and not to the Rock, which was expressly command-
 ed, *v. 8, 10.* (II.) That this open breach of God's Com-
 mand was committed in the sight and face of the Assembly
 (*v. 8.*) hence are *Moses* and *Aaron* charged for not sancti-
 fying the Lord in the eyes of the children of *Israel*, *v. 12.*
 (III.) *Moses* was also guilty of some degree of Unbelief and
 distrust of God's Power and Veracity (as appears from *v. 12,*
 compared with *v. 10.* *Must we* (or, *can we*, as the Vul-
 gar hath it) *fetch water*, &c. which seems to intimate a
 doubting, (*Vid. Gen. 18. 13.*) and too much Anger and
 Commotion of Mind. *They provoked his spirit, so that he*
spake unadvisedly with his lips, *Psal. 106. 33.* And as the
 degrees of these sins were known to God only, so it is cer-
 tain, upon the whole, they were guilty of that which is
 elsewhere called *Trespass* and *Rebellion*, *Numb. 27. 14.*
Deut. 32. 51. *To sanctifie me*, &c. i. e. By your ready and
 absolute Obedience to my Command, to own my Sovere-
 ignty as well as Veracity in the presence of the Children
 of *Israel.*

13. This is the water of Meri-
 bab, because the children of *Israel*
 strove with the LORD: and he
 was sanctified in them.

13. This is, &c.
Pf. 106. 32. *Meri-
 bab* That is, *Strife*.
And he was sanctified
in them: i. e. In *Mos-*

es and *Aaron*, by punishing their Disobedience: See *Le-
 vit. 10. 3.* *Exod. 38. 16, 22, 23.*

14. And Moses sent messengers from Kadesh, unto the king of Edom, Thus saith thy brother Israel, Thou knowest all the travel that hath befallen us :

14. Befallen us : Heb. Fownd us.

15. How our fathers went down into Egypt, and we have dwelt in Egypt a long time : and the Egyptians vexed us, and our fathers.

16. And when we cried unto the LORD, he heard our voice, and sent an angel, and hath brought us forth out of Egypt : and behold, we are in Kadesh, a city in the uttermost of thy border.

16. An Angel: See Exod 3. 2.

17. Let us pass, I pray thee, through thy country : we will not pass through the fields, or through the vineyards, neither will we drink of the water of the wells : we will go by the king's high-way, we will not turn to the right hand, nor to the left, until we have passed thy borders.

17. The King's high-way : i. e. The Common Road of all Travellers. See v. 19. and ch. 21. 22.

18. And Edom said unto him, Thou shalt not pass by me, lest I come out against thee with the sword.

19. And the children of Israel said unto him, We will go by the high-way : and if I and my cattel drink of thy water, then I will pay for it : I will surely (without doing any thing else) go through on my feet.

20. And he said, Thou shalt not go through. And Edom came out against him with much people, and with a strong hand.

21. Thus Edom refused to give Israel passage through his border : wherefore Israel turned away from him.

21. Edom refused to give Israel passage through his border : Though he refused this, yet he did not deny them Victuals and Water for Money as they passed by him. See Dent. 2. 28, 29.

22. And

22. And the children of Israel, even the whole congregation, journeyed from Kadesh, and came unto mount Hor.

the *Horims* might have their Name, to whom the Children of *Eſau* ſucceeded in *Seir*, Deut. 2. 12. And hence *Seir* was called an *Horite*, Gen. 36. 20.

23. And the LORD ſpake unto Moſes and Aaron in mount Hor, by the coaſt of the land of Edom, ſaying,

24. Aaron ſhall be gathered unto his people : for he ſhall not enter into the land which I have given unto the children of Iſrael, becauſe ye rebelled againſt my word at the water of Meribah.

25. Take Aaron, and Eleazar his ſon, and bring them up unto mount Hor :

26. And ſtrip Aaron of his garments, and put them upon Eleazar his ſon : and Aaron ſhall be gathered unto his people, and ſhall die there.

on Eleazar his Son, implied the ſucceeding of Eleazar into his Father's Employment and Dignity, *Iſa.* 22. 20, 21.

27. And Moſes did as the LORD commanded : and they went up into mount Hor, in the ſight of all the congregation.

28. And Moſes ſtripped Aaron of his garments, and put them upon Eleazar his ſon ; and Aaron died there in the top of the mount : and Moſes and Eleazar came down from the mount.

22. Kadeſh : Ch. 33. 37. Mount Hor : This Mount was upon the Coaſt of Edom, v. 23. Hence

24. Word : Heb. Mouth.

25. Take Aaron, ſee. Ch. 33. 38. Deut. 32. 50.

26. Of his garments : viz. Of his Prieſtly Robes. This implied the deſtroying him of his Office, as the putting them upon

28. Aaron died there : Deut. 10. 6. and ch. 32. 50. This happened in the fortieth year after the Iſraelites came out of Egypt, on the ſixth day of the fifth month,

month, when *Aaron* was an hundred twenty and three years old, *ch.* 33. 38, 39. The Death of *Aaron* shews the Insufficiency of the *Levitical* Priesthood, *Hos.* 7. 23, 24.

29. And when all the congregation saw that *Aaron* was dead, they mourned for *Aaron* thirty days, even all the house of *Israel*.

29. Thirty days: See *Deut.* 34. 8.

CHAP. XXI.

The ARGUMENT.

The *Israelites* get a Victory over the *Canaanites*. They murmur, and are thereupon destroyed with fiery Serpents. They are, upon their Repentance, healed by a Serpent of Brass. They remove to a Place called *Oboth*; and after other Removes they come to *Arnon*, and thence to *Beer*. Some other Removes. *Sihon* and *Og* are over-come by the *Israelites*.

2552. 1. **A**ND when king *Arad* the *Canaanite*, which dwelt in the south, heard tell that *Israel* came by the way of the spies; then he fought against *Israel*, and took some of them prisoners.

1. **K**ing *Arad*: *Ch.* 33, 40. By the way of the spies: There is no reason why these words should be understood of the way which those Spies

went, which went 38 years before this, to search out the Land, *ch.* 13. They may very well be understood of the way which those Spies went, which we suppose King *Arad* to have sent to bring him an account of the motion of the *Israelites*; tho' the *Greek* understand it of a proper Name.

2. And *Israel* vowed a vow unto the *LORD*, and said, If thou wilt indeed deliver this people into my hand, then I will utterly destroy their cities.

3. And

3. And the LORD hearkened to the voice of Israel, and delivered up the Canaanites: and they utterly destroyed them and their cities: and he called the name of the place Hormah.

3. Hormah: That is, utter destruction. It is to be considered that these Canaanites were destroyed in this Encounter, for which cause the Name of this place, where the

Victory was obtained, might be called *Hormah* at present: But then their Cities which were now devoted to destruction, (v. 2.) were not actually destroyed till after the Israelites were come into the promised Land, *Jud.* 1. 17.

4. And they journeyed from mount Hor, by the way of the Red-sea, to compass the land of Edom: and the soul of the people was much discouraged because of the way.

4. Discouraged: Or, Grieved: Heb. Shortened. Because of the way: viz. Because it was far about, and therefore uneasy to them.

5. And the people spake against God, and against Moses, Wherefore have ye brought us up out of Egypt, to die in the wilderness? for there is no bread, neither is there any water, and our soul lotheth this light bread.

5. Our soul lotheth: Chap. 11. 6.

6. And the LORD sent fiery serpents among the people; and they bit the people, and much people of Israel died.

6. The LORD: Wild. 16. 1, 5. 1 Cor. 10. 9. Fiery serpents: These Serpents might well be called fiery,

both from their Colour (v. 9.) and from the Effect of their venomous biting, which burnt those who were bitten, and because they kept aloft, and were probably flying Serpents, *Isa.* 14. 29.

7. Therefore the people came to Moses, and said, We have sinned, for we have spoken against the LORD, and against thee; pray unto the LORD that he take away the serpents from us: and Moses prayed for the people.

8. And

8. And the LORD said unto Moses, Make thee a fiery serpent, and set it upon a pole: and it shall come to pass, that every one that is bitten, when he looketh upon it, shall live.

upon a pole: That it may be conspicuous, it was to be raised up on high. The word we render *Pole*, signifies a *Sign*, and several of the Ancients render the words to such a sense as imports, that this was to be set up as a sign. And indeed it was a very eximious Type of Christ, and particularly of his Death upon the Cross; by whom we are redeemed from the Sting of Death, and the Power of the Devil, that old Serpent, Joh. 3. 14. whom God sent in the likeness of sinful flesh, and did by this way condemn sin in the flesh, Rom. 8. 3.

9. And Moses made a serpent of brass, and put it upon a pole, and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived.

ter or Figure of this Serpent could contribute towards healing the bitten. But this was a Type of Christ, who condemned sin in the flesh, by the likeness of sinful flesh. We are healed by his stripes, and receive the hopes of life, by his death; And therefore this brazen Serpent is truly called a Sign of Salvation, Wild. 16. 6. 7.

10. And the children of Israel set forward, and pitched in Oboth.

11. And they journeyed from Oboth, and pitched at Ije-abarim, in the wilderness which is before Aduah, toward the sun-rising.

8. A fiery serpent: i. e. A Serpent of a fiery Colour, as appears from verse 9. where 'tis expressly said that Moses made a Serpent of Brass, Ezek. 1. 7. Set it

9. And, &c. 2 King. 18. 4. Joh. 3. 14. When he beheld the serpent of brass, he lived. The recovery was from God, and the way very unlikely: Neither the Mat-

ter or Figure of this Serpent could contribute towards healing the bitten. But this was a Type of Christ, who condemned sin in the flesh, by the likeness of sinful flesh. We are healed by his stripes, and receive the hopes of life, by his death; And therefore this brazen Serpent is truly called a Sign of Salvation, Wild. 16. 6. 7.

10. And pitched in Oboth: Ch. 33. 43.

11. Ije-abarim: Or, Heaps of Abarim.

12. From thence they removed, and pitched in the valley of Zared.

12. From thence: What follows to v. 21. seems not to be an account of the several

Stations of the *Israelites*, of which we have an account ch. 33. but of some places which they touched or bordered upon in their March, and before they sent their Messengers to *Sihon King of the Amorites*.

13. From thence they removed, and pitched on the other side of *Arnon*, which is in the wilderness that cometh out of the coasts of the *Amorites*: for *Arnon* is the border of *Moab*, between *Moab* and the *Amorites*.

13. Between *Moab* and the *Amorites*: *Arnon*, as well as *Heshbon*, was once in the possession of the *Moabites*, but had before this been taken from a former King of *Moab* by *Sihon*

(possibly a former, not the present) King of the *Amorites*, v. 26, 28. *Judg.* 11. 18, 22. And it being now in the possession of the *Amorites*, might lawfully be possessed by the *Israelites*, who were Commanded not to distress the *Moabites*, *Deut.* 2. 9. but required at the same time to invade the Land of *Sihon*, the *Amorite King of Heshbon*, *Deut.* 2. 24.

14. Wherefore it is said in the book of the wars of the LORD, What he did in the Red-sea, and in the brooks of *Arnon*.

14. Wherefore it is said in the book: These words seem to be added here for the proof of what is said

v. 13. That *Arnon* was now the border, and not the possession, of *Moab*. This being of moment, (because the *Israelites* were forbidden to invade the possession of *Moab*) he confirms it from a certain Book or Narrative of the Wars of the Lord, which was then well known, and now lost; Out of which he citing a fragment onely to his present purpose, it is no wonder that the passage is obscure. What he did in the Red-sea: Or, *Yabeb* in *Suphah*. It is enough for the present purpose that the Author of that Narrative, who gives an account of the Wars of the Lord, (and particularly what he did at the Red-sea, or at *Yabeb*, in the Country of *Suphah*) gives also a Relation of what happened

happened about *Arnon*; (of which we have some account v. 26.) and such a Relation as confirms what he said, v. 13; viz. That *Arnon* was now only the Border of *Moab*.

14. And at the stream of the brooks that goeth down to the dwelling of *Ar*, and lieth upon the border of *Moab*.

14. *Ar*: A City of *Moab*, called *Ar* of *Moab*, v. 28. and *Isa*. 15. 1. *Lib*: Heb. *Leaneth*.

16. And from thence they went to *Beer*: that is the well wherof the *LORD* spake unto *Moses*, Gather the people together, and I will give them water.

16. *To Beer*: Or, to the Well, which God promised to *Moses*, and supplied the *Israelites* with at this time:

17. Then *Israel* sang this song, Spring up, O well, sing ye unto it:

17. *Sing*: viz. Of Praise. *Spring up*: Heb. *Afand*. *Sing*: Or, *Answer*. It was

the ancient Custom of the *Hebrews* to sing their Hymns of Praise alternately, and he that made the Response, or answered, sang as well as he that began the Hymn. The *Answer* is laid to answer, *Exod*. 15. 20. And the Singing Women to answer one another, *1 Sam*. 18. 7.

18. The princes digged the well, the nobles of the people digged it, by the direction of the law-giver, with their staves. And from the wilderness they went to *Mattanab*:

18. *Digged*: i. e. They thrust their Staves against the ground, but God gave them the Water, (v. 16.) *Law-giver*: i. e. *Moses*, v. 16.

19. And from *Mattanab* to *Nabotiel*: and from *Nabotiel* to *Bamoth*:

20. And from *Bamoth* in the valley that is in the country of *Moab*, to the top of *Pisgah*, which looketh toward *Jeshimon*.

20. *That is*: Or, that is high, or not. So the Hebrew Particle sometimes signifies, *1 Sam*. 29. 1. *2 Chron*.

1 Chron. 15. 16. Judg. 6. 11. 1 King. 15. 13. And this sense very well suits with this place. Country: Heb. *Field*. *Pisgab*: Or, the Hill. *Jeshimon*: Or, the Wilderness.

21. And Israel sent messengers unto Sibon king of the Amorites, saying,

Course rendered him the more inexcusable, and the justice of his destruction more conspicuous.

22. Let me pass through thy land; we will not turn into the fields, or into the vineyards, we will not drink of the water of the well: but we will go along by the king's high-way, untill we be past thy borders.

23. And Sibon would not suffer Israel to pass through his border: but Sibon gathered all his people together, and went out against Israel into the wilderness: and he came to Jabbath, and fought against Israel.

24. And Israel smote him with the edge of the sword, and possessed his land from Arnon unto Jabbath, even unto the children of Ammon: for the border of the children of Ammon was strong.

works are not brought in as the reason why the Israelites carried their Victory no farther, (for the Country of Ammon was no part of their promised Land, nay, they were forbid to invade it, *Dent. 2. 19.*) but as the reason why Sibon had not gained upon the Country of the Children of Ammon, as he had upon that of Moab.

25. And Israel took all these cities: and Israel dwelt in all the cities of the Amorites, in Heshbon, and in all the villages thereof.

21. Sent messengers: Though Sibon were devoted to destruction, yet this

22. Let me pass: *Dent. 2. 29. Judg. 11. 19.*

23. And Sibon: *Dent. 29. 7.*

24. Israel's Josh. 12. 2. *Pal. 135. 19.* 11. *Amos 2. 9.* Jabbath; A River on the Borders of Ammon. For the border of the children of Ammon was strong: These

25. Villages: Heb. Daughters.

26. For

26. For Heshbon was the city of Sihon the king of the Amorites, who had fought against the former king of Moab, and taken all his land out of his hand, even unto Arnon.

27. Wherefore they that speak in proverbs, say, Come into Heshbon, let the city of Sihon be built and prepared.

27. Wherefore they that speak in proverbs, &c. The meaning of the place seems to be this; That the

Success of Sihon against the Moabites was so notorious, and his Strength, and that of Heshbon (which he took from them) so renowned, that Men were wont in that time commonly to triumph and boast of it; and say, *Come into Heshbon*, &c. A Proverb sometimes imports no more than a Common Saying, or By-word, 1 Sam. 24. 13. accompanied with insulting and boasting, Hab. 2. 6. Deut. 28. 37. And what we render, *they that speak in proverbs*, in the Hebrew is expressed by one word, which signifies *rauling* or *imperious* Men. *Come into Heshbon*, &c. These are the insulting Words which were commonly used at that time, setting forth the Strength of Heshbon, now in the possession of a powerfull Prince; and therefore justly formidable to the remainder of Moab, which is insulted over as a destroyed People, v. 29.

28. For there is a fire gone out of Heshbon, a flame from the city of Sihon: it hath consumed Ar of Moab, and the lords of the high places of Arnon.

29. Wo to thee, Moab; thou art undone, O people of Chemosh: he hath given his sons that escaped, and his daughters, into captivity unto Sihon king of the Amorites.

29. People of Chemosh: Or, People that serveth Chemosh, as the Chaldee hath it. Chemosh was the Idol, or Abomination

(as it is called, 1 King. 11. 7.) of Moab.

30. We have shot at them; Heshbon is perished even unto Dibon, and we have laid them waste even unto Nophah, which reacheth unto Medeba.

30. In the land of the Amorites: i. e. In that Land which they at that time possessed, some of which was a while ago in the possession of the Moabites.

31. Thus Israel dwelt in the land of the Amorites.

32. And Moses sent to spy out Jazer, and they took the villages thereof, and drove out the Amorites that were there.

32. Jazer: A City at this time in the possession of the Amorites, about which was good Pasture for

Cattel, Numb. 32. 1, 3, 4.

33. And they turned and went up by the way of Bashan: and Og the king of Bashan went out against them, he and all his people, to the battle at Edrei.

33. And they turned, &c. Dent. 3. 1, and 29. 7.

34. And the LORD said unto Moses, Fear him not: for I have delivered him into thy hand, and all his people, and his land; and thou shalt do to him, as thou didst unto Sihon king of the Amorites, which dwelt at Heshbon.

34. Thou shalt do, &c. Psal. 135. 10, 11.

35. So they smote him, and his sons, and all his people, untill there was none left him alive: and they possessed his land.

CHAP. XXII.

The ARGUMENT.

The Israelites remove to the Plains of Moab. Balak sends to Balaam to Curse the People of Israel; he refuseth to come. He sends to him again, and he goeth. Of Balaam's Ass. An Angel meets him. He is received by Balak.

1. **A**ND the children of Israel set forward, and pitched in the plains of Moab, on this side Jordan by Jericho.

1. **O**N this side Jordan by Jericho: That is, Over against Jericho, Jordan being between Jericho and

the Camp of Israel, vid. ch. 33. 48.

2. And Balak the son of Zippor saw all that Israel had done to the Amorites.

3. And Moab was sore afraid of the people, because they were many: and Moab was distressed, because of the children of Israel.

3. Moab was sore afraid: This fear of Moab was predicted, Exod. 15. 15. And did not arise from

any injury they had received from the Israelites, who had used no Violence against them, nor were they permitted to do it, Deut. 2. 9. But on the other hand had subdued the Amorites, their Enemies and Evil Neighbours. But Moab still feared their Number, which rendered them suspicious, and uneasy, which is expressed by their being distressed, because of the children of Israel.

4. And Moab said unto the elders of Midian, Now shall this company lick up all that are round about us, as the ox licketh up the grass of the field. And Balak the son of Zippor was king of the Moabites at that time.

4. Elders: By Elders are not meant only the more ancient Men, but such as were in Power and Authority: Such are elsewhere call'd Kings, Num.

Numb. 31. 8. and *Princes*, *Josh.* 13. 21. *Midian*: The *Midianites* were the Offspring of *Abraham* by *Keturah*, *Gen.* 25. 1, 2.

4. He sent messengers therefore unto Balaam the son of Beor, to Petbor, which is by the river of the land of the children of his people, to call him, saying, Behold, there is a people come out from Egypt: behold, they cover the face of the earth, and they abide over against me.

in predicting things to come; as he did of *Caiaphas*, *Joh.* 11. 51, 52. *Petbor*: The name of the Place in *Mesopotamia*, where *Balaam* lived, *Deut.* 23. 4. *Numb.* 23. 7. *River*: i.e. *Euphrates*, as the *Chaldee* hath it: For that is in Scripture sometimes called the *River*, *Josh.* 24. 2, 15. And must be meant here, as appears from *Numb.* 23. and *v.* 7. with *Deut.* 23. 4. *Face*: Heb. the Eye.

6. Come now therefore, I pray thee, curse me this people, for they are too mighty for me: peradventure I shall prevail, that we may smite them, and that I may drive them out of the land: for I wot that he whom thou blessest, is blessed, and he whom thou cursest, is cursed.

7. And the elders of Moab, and the elders of Midian departed, with the rewards of divination in their hand; and they came unto Balaam, and spake unto him the words of Balak.

5. He sent: *Josh.* 24. 9. *Balaam*: He is call'd a *Sooth-sayer*, *Josh.* 13. 22. and is said to have sought for *Enchantments*, *Numb.* 24. 1. And a *Prophet*, *2 Pet.* 2. 16. And though he were an Evil Man, yet did God make use of him

6. Come now therefore, I pray thee, curse: This he desires out of a great opinion of his power with God, as appears from the close of the Verse, and as that which would contribute greatly towards his Victory over them.

7. With the rewards of divination in their hand: Or, with divinations, &c. is in the Hebrew. It hath been thought, that by *Divinations* here, are meant the Instru-

Instruments that were used in Divination, or some appointed Forms and Terms of Execration, which Magicians were wont upon that occasion to use. But it is more reasonable to adhere to our Translation, and understand it of the Rewards of Divination. For besides, that it is not likely that *Balaam* was unfurnished with those things which belonged to his Art, or that they could think he needed their assistance, he is taxed for *loving the wages of unrighteousness*, (2 Pet. 2. 15.) and *running greedily after reward*, (Jud. 11.) Moreover, the Scripture is wont frequently to express the Reward or Wages of a thing by the name of the thing it self. Thus *sin* is often put for *punishment*; The *work* for the *reward* (Job 7. 2.) and *good tidings* for the *reward* due upon that account, 2 Sam. 4. 10. They came: i. e. The Princes of *Moab* came; for them of *Midian* there is not that Evidence: (See v. 8. and 14.)

8. And he said unto them, Lodge here this night, and I will bring you word again as the LORD shall speak unto me: And the princes of *Moab* abode with *Balaam*.

ed Enchantments, (ch. 24. 1.) so he added Sacrifices on the high places of *Baal*, (v. 41. with ch. 23. 2.)

9. And God came unto *Balaam*, and said, What men are these with thee?

came to him, as the *Chaldee*. What men, &c. This is to introduce what follows, and does not imply that God did not know who they were. See Gen. 4. 9, 10.

10. And *Balaam* said unto God, *Balak* the son of *Zippor*, king of *Moab*, hath sent unto me, saying,

11. Behold, there is a people come out of *Egypt*, which covereth the face of the earth: Come now, curse me them; peradventure I shall be able to overcome them, and drive them out.

8. As the LORD: Though *Balaam* were a South-sayer, yet he did acknowledge the true God; with which profession, as he joined

Sacrifices on the

9. God came, &c. i. e. God manifested himself to him, or the Word of God

came to him, as the Chaldee. What men, &c. This is to introduce what follows, and does not imply that God did not know who they were. See Gen. 4. 9, 10.

11. I shall be able to over-come them: Heb. I shall prevail in fighting against them.

12. And

12. And God said unto Balaam, Thou shalt not go with them, thou shalt not curse the people: for they are blessed.

13. And Balaam rose up in the morning, and said unto the princes of Balak, Get you into your land; for the LORD refuseth to give me leave to go with you.

13. The LORD refuseth, &c. This is not all which he might and ought to have said, to prevent any farther importu-

nity in this matter: For God had strictly forbid him to Curse this People, and assured him that they were Blessed; which Declaration was sufficient to have prevented any farther Message from Moab, and to have restrained Balaam from any farther inquiry in this matter.

14. And the princes of Moab rose up, and they went unto Balaam, and said, Balaam refuseth to come with us.

14. Balaam refuseth: They ought to have said the Lord refuseth to give him leave, (v. 13.) in or-

der to the preventing of another Message.

15. And Balak sent yet again princes, more, and more honourable then they.

16. And they came to Balaam, and said to him, Thus saith Balak the son of Zippor, Let nothing, I pray thee, hinder thee from coming unto me.

16. Let nothing: Heb. Be not hindered from, &c.

17. For I will promote thee unto very great honour, and I will do whatsoever thou sayest unto me: Come therefore, I pray thee, curse me this people.

18. And Balaam answered and said unto the servants of Balak, If Balak would give me his house full of silver and gold, I cannot go beyond the word of the LORD my God, to do less or more.

18. If Balak would: Chap. 24. 13. He professes himself restrained by God; from which restraint he is willing to get loose, as appears from the following words.

19. Now therefore, I pray you, carry ye also here this night, that I may know what the LORD will say unto me more.

20. And God came unto Balaam at night, and said unto him, verse 9.

If the men come to call thee, rise up, and go with them; but let the word which I shall say unto thee, that speak thou.

21. And Balaam rose up in the morning, and saddled his ass, and went with the princes of Moab.

22. And God's anger was kindled, because he went: and the angel of the LORD stood in the way for an adversary against him: Now he was riding upon his ass, and his two servants were with him.

23. God's anger was kindled, because he went: This may seem strange that God should be angry with him for going, when he bid him rise up, and go, v. 20.

For the removing this difficulty, it is to be considered, I. That God had expressly forbid his going at the first: God had said to him, Thou shalt not go with them, (v. 12.) II. That God did after this onely permit, but not command, nor yet approve his going. God having declared himself positively, (v. 12.) Balaam ought not to have made further inquiry; yet this he did out of Covetousness, upon the arrival of more honourable Messengers, (v. 15. with 2 Pet. 2. 15.) III. His going was attended with an evil design: The Angel says, Thy way is perverse before me, (v. 32.) and he seemed to go with a purpose to Curse Israel, which the King of Moab expressly desired, and God as expressly had forbidden, (v. 12.) Nevertheless the Lord thy God would not hearken unto Balaam: But the Lord thy God turned the curse into a blessing unto thee: because the Lord thy God loveth thee, Deut. 23. 5.

22. And the ass saw the angel of the LORD standing in the way, and his sword drawn in his hand: and the ass turned aside out of the way, and went into the field: and Balaam smote the ass to turn her into the way.

24. But the angel of the LORD stood in a path of the vineyards, a wall being on this side, and a wall on that side.

25. And when the ass saw the angel of the LORD, she thrust her self unto the wall, and crushed Balaam's foot against the wall: and he smote her again.

26. And the angel of the LORD went further, and stood in a narrow place, where was no way to turn either to the right hand or to the left.

27. And when the ass saw the angel of the LORD, she fell down under Balaam: and Balaam's anger was kindled, and he smote the ass with a staff.

28. And the LORD opened the mouth of the ass, and she said unto Balaam, What have I done unto thee, that thou hast smitten me these three times?

that believes that there is a God who made the World.

29. And Balaam said unto the ass, Because thou hast mocked me: I would there were a sword in mine hand, for now would I kill thee.

he imputed to that stupidity and hardness of heart to which we suppose him given up; and partly to this, That he being a South-sayer and Magician, he had been used to very uncouth appearances, and to things which to others would have been very astonishing.

23. The Ass saw: 2 Pet. 2, 16. Jud. 11. Which was more than Balaam or his Servants did; God thinking fit to restrain their fight.

28. And the LORD opened the mouth, &c. This God did by his irresistible Power; and no Man can think it incredible,

29. Balaam said, &c. Balaam seems not to be astonished at the speaking of the Ass; partly this may

30. And the ass said unto Balaam, Am not I thine ass, upon which thou hast ridden ever since I was thine, unto this day? was I ever wont to do so unto thee? And he said, Nay.

30. Upon which thou hast ridden: Heb. Who hast ridden upon me. Ever since I was thine: Or, Ever since thou wast, &c.

31. Then the LORD opened the eyes of Balaam, and he saw the angel of the LORD standing in the way, and his sword drawn in his hand: and he bowed down his head, and fell flat on his face.

31. Fell flat on his face: Or, Bowed himself.

32. And the angel of the LORD said unto him, Wherefore hast thou smitten thine ass these three times? behold, I went out to withstand thee, because thy way is perverse before me.

32. To withstand thee: Heb. To be an adversary unto thee.

33. And the ass saw me, and turned from me these three times: unless she had turned from me, surely now also I had slain thee, and saved her alive.

34. And Balaam said unto the angel of the LORD, I have sinned: for I knew not that thou stoodest in the way against me: now therefore if it displease thee, I will get me back again.

34. I have sinned: for I knew not, &c. He makes no Confession of his Covetousness, which was the faulty Principle which set him forward.

Displease thee: Heb. Be evil in thine eyes.

35. And the angel of the LORD said unto Balaam, Go with the men: but only the word that I shall speak unto thee, that thou shalt speak: So Balaam went with the princes of Balak.

36. And

Book of NUMBERS. 343.

36. And when Balak heard that Balaam was come, he went out to meet him, unto a city of Moab, which is in the border of Arnon, which is in the utmost coast.

36. In the utmost coast: See chap. 21. 16.

37. And Balak said unto Balaam, Did I not earnestly send unto thee to call thee? Wherefore comest thou not unto me? Am I not able indeed to promote thee to honour?

38. And Balaam said unto Balak, Lo, I am come unto thee: have I now any power at all to say any thing? The word that God putteth in my mouth, that shall I speak.

39. And Balaam went with Balak, and they came unto Kirjath-buzoth.

39. Kirjath-buzoth: Or, a City of Streets: A place in the extremity of the Country of Moab. See the Vulgar Latin.

40. And Balak offered oxen and sheep, and sent to Balaam, and to the princes that were with him.

40. Sent to Balaam, &c. To feast upon the Oxen and Sheep which he had slain.

41. And it came to pass on the morrow, that Balak took Balaam, and brought him up into the high places of Baal, that thence he might see the utmost part of the people.

41. The high places of Baal: i.e. The high places set apart for the Worship of their Idol or False God, Baal. See chap. 25. 2, 3. Thither Ba-

lak brings Balaam, as to a place most advantageous for his purpose, both as it was a place dedicated to Baal, and for its height, giving him a prospect of the Camp of Israel.

CHAP. XXIII.

The ARGUMENT.

Balak's Sacrifices. The Words of Balaam. Balaam is brought by Balak to another place. His Parable. He Blesseth the Israelites. Balak takes him to another place.

1. **A**ND Balaam said unto Ba-
lak, *Build me here seven
altars, and prepare me here seven
oxen, and seven rams.*

appears from 2. 4. But herein was blameable, that he would have Altars erected in the high places of Baal, when now he was, *ch. 22. 41.* Such were they who feared the Lord, and yet had their Sacrifices in the houses of the high places; They are said to fear the Lord, and serve their own Gods, 2 King. 17. 32, 33. Besides this, though his number of Sacrifices were not reproveable, (see Job 42. 8. 1 Chron. 15. 26. 2 Chron. 29. 21.) yet the multiplying of Altars hath a bad name in the Scriptures, *Hos. 8. 11.*

2. *And Balak did as Balaam had spoken; and Balak and Balaam offered on every altar a bullock and a ram.*

3. *And Balaam said unto Ba-
lak, Stand by thy burnt-offering,
and I will go: peradventure the
LORD will come to meet me:
and whatsoever he sheweth me, I
will tell thee. And he went to an
high place.*

1. **B**UILD me here
seven Altars:
Balaam appointed
this for the Worship
of the true God, &

3. *Stand by, &c.*
Attending upon the
Service, and expect-
ing success. He went
to an high place: Or,
he went solitary. The
Marginal reading is
confirmed by the
Chaldees, and is pre-

ferible to the other: For Balaam was in an high place before, (*ch. 22. 41.*) and Solitude now best complied with the End of his going, which was to meet with a Divine Revelation.

4. And God met Balaam; and he said, unto him, I have prepared seven altars, and I have offered upon every altar a bullock and a ram.

5. And the LORD put a word in Balaam's mouth, and said, Return unto Balak, and thus thou shalt speak.

6. And he returned unto him, and lo, he stood by his burnt-sacrifice, he, and all the princes of Moab.

6. He stood by: See verse 3.

7. And he took up his parable, and said, Balak the king of Moab hath brought me from Aram, out of the mountains of the east, saying, Come, curse me Jacob, and come, curse Israel.

7. Parable: The word signifies not onely a Similitude, or figurative Speech, but a weighty Sentence, and such as deserves great esteem and regard; and so

it doth in this place. East: A place noted for South-sayers, Isa. 2. 6.

8. How shall I curse, whom God hath not cursed? or how shall I curse, whom the LORD hath not defied?

9. For from the top of the rocks I see him, and from the hills I behold him: lo, the people shall dwell alone, and shall not be reckoned among the nations.

9. I see him: Or, I have seen him. Balaam had been taken by Balak, into the high places, that he might thence see and

Curse the Israelites, which Curse proved ineffectual. Shall dwell alone: i. e. They shall not sojourn in a strange Country, as they have done in Egypt, but be possessors of a Land of their own. And shall not be reckoned among the nations: They shall be a peculiar and separate People from the rest of the Nations, both in their Religion and Laws; and also shall be under a more special Care and Providence of God, Exod. 19. 5; Levit. 20. 24, 26. Psal. 148. 19, 20. 1 Sam. 7. 23. Psal. 76. (121. 3). Ezra 9. 2. Esth. 3. 8. Deut.

11. 12.

28. 23

10. Who

10. Who can count the dust of Jacob, and the number of the fourth part of Israel? Let me die the death of the righteous, and let my last end be like his.

Seed as the Dust of the Earth, and not to be numbred like that, *Gen.* 13. 16. and this Promise was repeated to *Jacob* *Gen.* 28. 14. Fourth part : i. e. One Camp or Squadron which consisted but of three Tribes, and was with that respect the fourth part : For thus they were divided by God's Command, *Numb.* 2. And perhaps more than this did not fall within his view. See *chap.* 22. 41, *Me* : He *My soul*, or, *My life*. Death of the righteous : i. e. Such a death as those die who are in Covenant with God, and obey his Precepts.

10. The dust : The seed, say the Greek, very agreeably to the sense of the word here. God promised *Abraham* to make his

11. And Balak said unto Balaam, What hast thou done unto me? I took thee to curse mine enemies, and behold thou hast blessed them altogether.

12. And he answered and said, Must I not take heed to speak that which the LORD hath put in my mouth?

13. And Balak said unto him, Come, I pray thee, with me unto another place, from whence thou mayest see them : thou shalt see but the utmost part of them, and shalt not see them all : and curse me them from thence.

13. Shalt not see them all : Left he should be dismayed at the sight of so great a number.

14. And he brought him into the field of Zophim, to the top of Pisgah, and built seven altars, and offered a bullock and a ram on every altar.

14. Pisgah : On the hill. See *Deut.* 3. 27. and 34. 1.

15. And he said unto Balak, Stand here by thy burnt offering, while I meet the LORD yonder.

16. *And the LORD met Balaam, and put a word in his mouth, and said, Go again unto Balak, and say thus.* 16. *Put a word;* Ch. 22. 35.

17. *And when he came to him, behold he stood by his burnt-offering, and the princes of Moab with him. And Balak said unto him, What hath the LORD spoken?*

18. *And he took up his parable, and said, Rise up Balak, and bear; hearken unto me, thou son of Zippor.*

19. *God is not a man, that he should lye, neither the son of man, that he should repent: hath he said, and shall he not do it? or hath he spoken, and shall he not make it good?* 19. *God is not a man, that he should lye, &c. That is, God will make good his Promises, and particularly, that of bringing this People into the promised*

Land, he not being like a Man who, for want of Veracity or Power, performs not his Promise.

20. *Behold, I have received commandment to bless; and he hath blessed, and I cannot reverse it.*

21. *He hath not beheld iniquity in Jacob, neither hath he seen perverseness in Israel: the LORD his God is with him, and the shout of a king is among them.* 21. *He hath not beheld iniquity in Jacob, neither hath he seen perverseness in Israel: That is, Whereas it might be hoped,*

by the Enemies of the Israelites, that through their default they had forfeited all right to God's Promises, he adds, He hath not beheld, &c. It is weakly inferred from these words, that God sees no sin in his own People, and it is in it self a great untruth. That he hath not knowledge of their sins, no Man can affirm; nor ought any man to say, that he approves, or will not punish them: For, [I.] God hath declared otherwise. He said unto Moses, I have seen this people, and, behold, it is a stiff-necked people, Exod. 32. 9. with Deut. 9. 13, 14. And by the Prophet he said unto the whole Family of Israel, whom he brought out of Egypt,

Egypt, You only have I known of all the families of the earth therefore I will punish you for all your iniquities, Amos 3. 2.
 [II.] This cannot be the sense of these words, for then *Balaam* would in vain have given Counsel to draw the *Israelites* into sin, that they might be destroyed; of which, see an account *chap. 24. 14.* The true sense of these words is next to being inquired after; and it is this, That God would not give up the *Israelites* to destruction for their sins, which were not like the sins of the neighbouring Countries which were now ready to be destroyed for them. *He hath not beheld*, may be rendered in the Present Tense, *He hath not beheld*, and, *Neither hath he seen*, *Neither doth he see*. The word which we render *Iniquity* is observed to signify an *Idol* in other places. See *1 Sam. 15. 23. Isa. 66. 3.* And the Ancients understood it of Idolatry, as is evident from the *Vulgar Latin*, and *Onkelos*; and our Church understands this place in the same sense, as may be seen in the *Book of Homilies. The LORD is God, &c. i. e.* Instead of any Image, or *Idol* (which was not now among them) God is with them, as their King giving them Victory and matter of Triumph. See *2 Chron. 13. 12.* with *Numb. 10. 9.* compared with *Josh. 6. 16. 1 Sam. 4. 5.*

22. God brought them out of Egypt; he hath as it were the strength of an unicorn. 22. God, &c. *Ch. 24. 8.* When *Philo* the Jew cites this passage where 'tis said, *God brought them out of Egypt*, he does it to this sense, That God did put an end to the many Calamities in Egypt, and bring their great numbers thence as *One Man. [De vis. Mosi l. 1.]* And thus are the People of *Israel* considered. God commands *Moses* to say unto *Pharaoh*, *Israel is my son, even my first-born: and I say unto thee, Let my son go, Exod. 4. 22, 23.* Again, and called my son out of Egypt, *Mat. 21. 1.* And agreeably hereunto is this passage cited by *St. Matth. c. 2. 15.* and applied to the return of *Jesus* out of Egypt. *He hath: i. e. Israel*, who hath God for his help. *An unicorn*: It is matter of great question what Creature the Hebrew word denotes, and not fit to be debated here: It is enough that it denotes one of eminent Power, and known so to be in those Eastern Countries and early days of the World.

23. Surely

22. Surely there is no enchantment against Jacob, neither is there any divination against Israel: according to his time it shall be said of Jacob; and of Israel, What hath God wrought!

23. No enchantment against (Or, in) Jacob: These senses are both true, and very consistent with each other. Enchantment and Divination was neither

at this time practised in Israel, nor could they prevail against them. The first Sense is favoured by the Ancients, the Second confirmed by the Context. They despised these things, putting their trust in the One Governour of the World, [De vit. Moſis, l. 1.] These things were too weak to prevail against the Strength of Israel, whatever fears they might do upon other People. According to this time, &c. That is, The time is now at hand when God shall do great things for Israel, bringing them by his mighty Power into the promised Land.

24. Behold, the people shall rise up as a great lion, and lift up himself as a young lion: he shall not lie down until he eat of the prey, and drink the blood of the slain.

24. Behold, &c. These following words give an account of their vanquishing their Enemies.

25. And Balak said unto Balaam, Neither curse them at all, nor bless them at all.

26. But Balaam answered and said unto Balak, Told not I thee, saying, All that the LORD speaketh, that I must do?

27. And Balak said unto Balam, Come, I pray thee, I will bring thee unto another place: peradventure it will please God, that thou mayest curse me them from thence.

28. And Balak brought Balaam unto the top of Peor, that looketh toward Jeshimon.

28. Peor: An Hill whence Beth-Peor had its name, Dent. 34. 6. Jeshimon: i.e.

The Desert or Wilderness

29. And

29. And Balaam said unto Balak, Build me here seven altars, and prepare me here seven bullocks, and seven rams.

30. And Balak did as Balaam had said, and offered a bullock and a ram on every altar.

CH A P. XXIV.

The ARGUMENT.

Balaam leaves off Enchantments, and foretells the Prosperity of the Israelites. Balak is thereupon angry with him. Balaam's Prophecy of the Star, and sundry other matters.

1. **A**ND when Balaam saw that it pleased the LORD to bless Israel, he went not as at other times, to seek for enchantments, but he set his face toward the wilderness.

had also used Superstitious and Magical Rites, which he had hitherto found ineffectual, and therefore now he leaves them off as an unprofitable course. See the Note on ch. 23. 1. *Toward the wilderness*: That is, Toward the place where Israel encamped, as appears from 2. 2.

2. And Balaam lift up his eyes, and he saw Israel abiding in his tents, according to their tribes, and the spirit of God came upon him.

tell of the Messiah, &c. So that the truth of what he foretells may be relied upon,

1. **A**S at other times: Chap. 23. 5.

15. To seek for enchantments: Heb. To the meeting of enchantments. For tho' he offered Sacrifice to the true God, yet he

2. The spirit of God came upon him: The Divine Spirit, the Spirit of Truth came upon him and directed him to fore-

3. And

3. And he took up his parable, and said, Balaam the son of Beor hath said, and the man whose eyes are open, hath said:

open. That is, Who is now enlightened, though he were once stupid and blind. See v. 1. and ch. 22. 34.

4. He hath said, which heard the words of God, which saw the vision of the Almighty, falling into a trance, but having his eyes open:

3. And he took up, &c. Ch. 23. 7, 18. Whose eyes are open: Heb. Who had his eyes shut, but now

4. Falling into a trance: So those who prophesied were wont to do, 1 Sam. 19. 24. Ezek. 1. 28.

5. How goodly are thy tents, O Jacob, and thy tabernacles, O Israel!

6. As the valleys are they spread forth, as gardens by the river's side, as the trees of lign-aloes, which the LORD hath planted, and as cedar-trees beside the waters.

dens well watered, Trees bearing Spices of sweet smell, lofty and tall Cedars planted by the Waters:

6. As the valleys, &c. The tents of Jacob he compares to things very goodly: Such are the far extended Valleys; Gar-

7. He shall pour the water out of his buckets, and his seed shall be in many waters, and his king shall be higher then Agag, and his kingdom shall be exalted.

7. He shall pour the water out of his buckets, and his seed shall be in many waters: These words are a Prophecy of the

great encrease of Israel, whose Posterity should be very numerous and powerfull: This encrease of Posterity is in the Scripture represented by the flowing out of Waters, Isa. 48. 1. Prov. 5. 15, 16, 17, 18. And many waters, in the Scripture phrase, are put for many people, Rev. 17. 15. Psal. 144. 7. Jer. 47. 24. His king shall be higher then Agag: The Amalekites were at this time a powerfull and daring People. (See v. 20. with Exod. 17. 20.) Agag was the common Name (as hath been with great probability thought) of the Kings of that People: As Pharaoh, and in after-times Ptolemy, was of the Egyptian Kings; and then these

these words foretell the great Power of the *Israelites* which should exceed that of their most potent Neighbours. And with respect to the *Amalekites* also, as the *Israelites* had in some measure overcome them (*Exod. 17.*) so they did it afterwards in the days of *Saul* (*1 Sam. 15.*) and in the day of *Mordecai*, *Ester 3. 1.* with *ch. 7. 10.*

8. God brought him forth out of Egypt, he hath as it were the strength of an unicorn: he shall eat up the nations his enemies, and shall break their bones, and pierce them through with his arrows. 8. God, *Sec. chap.* 23. 22.

9. He couched, he lay down as a lion, and as a great lion: who shall stir him up? Blessed is he that blesseth thee, and cursed is he that curseth thee. 9. He couched: *Gen. 49. 9.*

10. And Balak's anger was kindled against Balaam, and he smote his hands together: and Balak said unto Balaam, I called thee to curse mine enemies, and behold, thou hast altogether blessed them these three times. 10. He smote his hands together: In token of great Anger and Displeasure, *Ezek. 21. 17. and 22. 13.*

11. Therefore now flee thou to thy place: I thought to promise thee unto great honours, but lo, the LORD hath kept thee back from honour.

12. And Balaam said unto Balak, Spake I not also to thy messengers which thou sentest unto me, saying,

13. If Balak would give me his house full of silver and gold, I cannot go beyond the commandment of the LORD, to do either good or bad of mine own mind; but what the LORD saith, that will I speak?

14. And now behold, I go unto my people: come therefore, and I will advertise thee, what this people shall do to thy people in the latter days.

14. Come therefore, and I will advertise thee, &c. Or, Come I will counsel thee. The Chaldee so renders this Verse, as

that it does both express Balaam's Counsel as well as his Prediction of what should come to pass in after-times. And though his Evil Counsel be not particularly set down here, yet both Philo the Jew, and Josephus tell us it thus; viz. That Balaam upon his departure told Balak, that the onely way to prevail upon this people would be to draw them into sin; and to that purpose he counselled him to tempt them with their beautifull Women: These were first to entice the Israelites with their Beauty and compliant Conversations; and, when they had entangled their Affections, they were to consent to their Embraces, upon condition that the Israelites would forsake their own Law, and worship the God of the Moabites. That this came to pass is evident from chap. 25. 1, 2, 3. And that Balaam was the Author of this Advice is moreover confirmed from ch. 31. 16. where Moses speaking of the Women of Midian, saith, These caused the children of Israel, through the counsel of Balaam, to commit trespass against the Lord, in the matter of Peor, and there was a plague among the congregation of the Lord. Balaam is also said to have taught Balak to cast a stumbling block before the Children of Israel, to eat things sacrificed to Idols, and to commit Fornication, Rev. 2. 14. In the latter days: That is, In time to come.

15. And he took up his parable, and said, Balaam the son of Beor hath said, and the man whose eyes are open hath said:

16. He hath said, which heard the words of God, and knew the knowledge of the most High, which saw the vision of the Almighty, falling into a trance, but having his eyes open:

17. I shall see him, but not now: I shall behold him, but not nigh: there shall come a Star out of Jacob, and a Scepter shall rise out of

17. I shall see him, but not now, &c. Or, I do see though at a great distance, what I am now foretelling.

Israel, and shall smite the corners of Moab, and destroy all the children of Seth. A Star out of Jacob : A Star, 2 King, says the Chaldee : And considering what fol-

lows, *Shall smite the corners of Moab*, it may very well refer to King David, 2 Sam. 8. 2. Psal. 60. 8. and the other Kings who subdued Moab, 2 King, 3. 4. But then the Prophecy looks farther, even to the *Messias* (an eminent Type of whom David was, Jer. 30. 9. Ezek. 34. 23.) And well may he be called a Star here, who is elsewhere called, *The Sun of righteousness* (Mal. 4. 2.) and *the bright and morning Star* (Rev. 22. 16.) And *the true light* (Joh. 1. 9.) and whose Birth was attended with a Star (*Matt.* 2.) And we find that the Jewish Writers acknowledge, that Balaam does here foretell of the *Messias*. A Scepter: The Chaldee renders it *Messias*. And a Rod or Scepter being the Ensign of a Ruler, is put for the Person. The *Messias* is elsewhere called a Ruler (Isa. 16. 1. and chap. 22. 23. compared with the Greek) a Governor (Jer. 30. 21.) *Smite the corners of Moab*: Or, *Smite through the princes of Moab*. How this was verified in David may be learned from 2 Sam. 8. 2. But the *Messias* wrought a greater Conquest than David; his Dominion was to be from Sea to Sea, and from the River unto the ends of the Earth, Pl. 72. 8, 9, 10. Pl. 2. 8, 9. He vanquished the Superstition and Idolatry that had overspread the World, he did *smite the earth with the rod of his mouth, and slay the wicked with the breath of his lips*, Isa. 11. 4. Now as his Person was typified by David, so the advancement of his Kingdom is represented here by his Conquests also over Moab and Edom, &c. It is said of David, that he put Garrisons in Edom, and all the Edomites became David's servants, 1 Chron. 18. 13. and upon this account David himself said, *Moab is my washpot, over Edom will I cast out my shoe*, Pl. 60. 8. Compare Isa. 63. 1, 2. *All the children of Seth*: By the Jews this is understood of all Mankind, which are called the children of Seth because derived from him, [Nizachon pag. 70.] Abel was killed, and we read of no Children he had: The Children of Cain perished in the Flood, those that escaped, and from whom all Men proceeded, were the Posterity of Seth; and certain it is, that the *Messias* was to have Dominion over the World. However, it is very probable, that this is not
the

the meaning of the place here, and that by the Children of *Seir* is meant some particular People, either part of *Moab* or *Ammon*, or some other neighbouring Country then well known.

18. And Edom shall be a possession, Seir also shall be a possession for his enemies, and Israel shall do valiantly.

18. And Edom shall, &c. See the Note on v. 17. to which add *Amos* 9. 12, and *Obadiah* v. 18.

19. Out of Jacob shall come he that shall have dominion, and shall destroy him that remaineth of the city.

19. He that shall have dominion: That is, David, and other powerfull Kings, but especially the *Messias*,

Of the city: particularly of the *Edomites*, 1 *King*. 11. 15: And the *Messias* shall overcome the strongest Enemies of his Church.

20. And when he looked on Amalek, he took up his parable, and said, Amalek was the first of the nations, but his latter end shall be that he perish for ever.

20. The first of the nations: i.e. The first of the nations that warred against Israel, *Exod*. 17. This sense the *Chaldees*

gives of the place. And the Victory the *Israelites* gained over Amalek was not onely a pledge of succeeding Victories over other Enemies, but over Amalek also. See *Exod*. 17. 16. Shall be that he perish for ever: Or, Shall be even to destruction. This was in great measure fulfilled, 1 *Sam*. 30. 17, and farther afterward, 2 *Sam*. 8. 12.

21. And he looked on the Kenites, and took up his parable, and said, Strong is thy dwelling place, and thou puttest thy nest in a rock.

21. Kenites: A People of whom was *Jethro*, and who were mingled with the People of *Midian*

and Amalek, and that too in very secure places, which rendered them secure, as if they had been seated in a Rock, *Exod*. 3. 1. *Judg*. 1. 16. 1 *Sam*. 15. 6.

22. Nevertheless, the Kenite shall be wasted until Asshur shall carry thee away captive:

22. Nevertheless, the Kenite (Heb. Kein) shall be wasted: They shall from

time to time suffer among the People with whom they were joined, viz. That of Midian and Amalek, &c. Until Asshur shall carry thee away captive: Or, How long shall it be ere Asshur carry thee away captive? The Kenites who lived in the Land of Israel (Judg. 4. 11.) were involved in the Captivity by the King of Assyria, as well as they in the two Tribes, in that by the King of Babylon, which is also called the King of Assyria (Ezr. 6. 22.) See 1 Chron. 2. 55.

23. And he took up his parable, and said, Alas, who shall live when God death this!

23. Alas, who shall live: These words imply, that great will be the Calamity

of the Times last predicted of.

24. And ships shall come from the coast of Chittim, and shall afflict Asshur, and shall afflict Eber, and he also shall perish for ever.

24. Ships shall come from the coast of Chittim: Chittim was the Son of Javan, who was one of the

Sons of Japhet (Gen. 10. 4.) From him came a People who inhabited Greece, or the Isles of the Gentiles (Gen. 10. 5.) and thence a Colony transplanted into Italy. Hence Chittim sometimes denotes Greece, 1 Maccab. 1. 1. and ch. 8. 5. Sometimes Italy, Dan. 11. 30. and so the Vulgar renders the word here. And in this place it may well denote both Greece and Italy. Shall afflict Asshur: i. e. Shall afflict the Eastern Empire, which was vanquished by Alexander of Macedonia, and by the Romans afterward, who subdued Greece, and the People whom the Greeks had subdued. Afflict Eber: i. e. The Hebrews, who were afflicted by Antiochus, and destroyed by Titus and Vespasian. He also shall perish: i. e. Chittim: The Greeks are perished long since, and the Roman Empire in great measure also.

29. And Balaam rose up, and went and returned to his place: and Balak also went his way.

C H A P. XXV.

The ARGUMENT.

The Israelites sin at Shittim, they are joined to Baal-peor. The Lord is angry with them. Zimri and Cozbi are slain by Phinehas; and his Zeal was pleasing to God. The Midianites are to be punished.

1. **A**ND Israel abode in Shittim, and the people began to commit whoredom with the daughters of Moab. *1. Shittim: Chap. 33. 49. This is called Abel-Shittim, and was in the Plains of Moab. With the daughters of Moab: And with those of Midian also, as appears from v. 6, 17, 18. chap. 31. 16. Both these People were confederate against Israel, chap. 22. 7.*

2. And they called the people unto the sacrifices of their gods: and had the people did eat, and bowed down to their gods. *2. The people did eat: That is, They did eat of their Sacrifices, as the Greeks have it, and by eating of the remaining parts of the Sacrifice were guilty of Idolatry, 1 Cor. 10. 20, 21. And this sense of the words is confirmed from the words of the Psalmist. They joined themselves unto Baal-peor, and ate the sacrifices of the dead, Ps. 106. 28. What they did was expressly against their Law, Exod. 34. 15, and was the contrivance of Balaam, who was the Contriver of this Mischief to Israel, to eat things sacrificed to Idols, Rev. 2. 14.*

3. And Israel joined himself unto Baal-peor: and the anger of the LORD was kindled against Israel. *3. Baal-peor: Baal signifies a Lord, or Master, and is a more common name of an Idol or false God. Peor was an Hill, where this Idol was worshipped, chap. 23. 28.*

3. And the LORD said unto Moses, Take all the heads of the people, and hang them up before the LORD against the sun, that the fierce anger of the LORD may be turned away from Israel.

4. Take all the heads of the people: Deut. 4. 3. Josh. 22. 17. By the heads of the people here, is meant the Judges of Israel, as they are called v. 6. viz. The

principal Officers among them: By their assistance, the People, who had sinned, were to be punished, as appears from v. 6. Hang them up: i. e. The People who had sinned, and not all the Heads of the People, for they were concerned in the execution of the Sentence (v. 6.) [See Selden, de Synedrion, l. 2. c. 1.] Against the sun: i. e. Publicly, and openly: It was also provided, that those who were hanged should be taken down the same day, Deut. 21. 22, 23.

5. And Moses said unto the judges of Israel, Slay every one his men, that were joined unto Baal-peor.

6. And behold, one of the children of Israel came and brought unto his brethren a Midianitish woman, in the sight of Moses, and in the sight of all the congregation of the children of Israel, who were weeping before the door of the tabernacle of the congregation.

6. In the sight, &c. Great was the sin of this Man, who durst transgress openly before Moses and the People, and at such a time when they were mourning for the Calamity which threatened them, and

(as is probable) even after the Plague was begun, and, at least, some of the Offenders had been exemplary in their punishment (v. 8.)

7. And when Phinehas the son of Eleazar, the son of Aaron the priest saw it, he rose up from amongst the congregation, and took a javelin in his hand;

7. When Phinehas, &c. Psal. 106. 30. 1 Maccab. 2. 54. What Phinehas did, will by no means be a warrant to private

persons to put the greatest Malefactors to death. For besides that Phinehas was one of considerable Authority (v. 7.)

(v. 7.) and who wanted not Commission (v. 5.) It is certain God approved of the action (v. 11.) and it may well be concluded, that as he did it not without the consent of *Moses*, so he did it by the direction of God himself.

8. And he went after the man of Israel into the tent, and thrust both of them through, the man of Israel, and the woman through her belly: So the plague was stayed from the children of Israel.

9. And those that died in the plague, were twenty and four thousand.

9: Those that died, &c. 1 Cor. 10. 8. The seeming difference between these

words and those of St. Paul is easily reconciled: For allowing one thousand to be slain by the *Judges* (v. 5.) St. Paul gives a just account of the number of them who died of the Pestilence: What we render *Plague* here does not signify *Resilience* only, but any other sudden stroke, and may therefore comprehend the Destruction that befell them from the *Judges*, as well as that which God immediately inflicted.

10. And the LORD spake unto Moses, saying,

11. Phinehas the son of Eleazar, the son of Aaron the priest,

11. Phinehas: Ps. 106. 30.

hath turned my wrath away from the children of Israel (while he was zealous for my sake among them) that I consumed not the children of Israel in my jealousy.

12. Wherefore say, Behold, I give unto him my covenant of peace.

12. Behold I give unto him, &c. Eccl. 45. 24. 1 Mac.

2. 54. The covenant of peace is expressed (v. 13.) by an everlasting Priesthood. The Office of a Priest was that of a Mediator between God and Man; and the End of the Sacrifices and Incense (the Type of Prayers) was to procure God's Favour, *Numb.* 16. 47, 48.

13. And

12. And he shall have it, and his seed after him, even the covenant of an everlasting priesthood; because he was zealous for his God, and made an atonement for the children of Israel.

13. His seed after him, &c. This was made good; we find his Posterity recorded to the Captivity, 1 Chron. 6: from v. 4 to v. 15. And after the Captivity Ezra

was of his Line, Ezra 7. 1, 2, 3, 4, 5. and we have no reason to doubt of its continuance afterward.

14. Now the name of the Israelite that was slain, even that was slain with the Midianitish-woman, was Zimri the son of Sala, a prince of a chief house among the Simeonites.

14. Chief house: Heb. House of a father.

15. And the name of the Midianitish woman that was slain, was Cozbi the daughter of Zur: he was head over a people, and of a chief house in Midian.

16. And the LORD spake unto Moses, saying,

17. Vex the Midianites, and smite them:

17. Vex: Ch. 31. 2. The Moabites are not named. See

Dent. 2. 9. It is probable, the Midianites were the greatest Offenders. See v. 6. and ch. 31. 16.

18. For they vex you with their wives, wherewith they have beguiled you, in the matter of Peor, and in the matter of Cozbi, the daughter of a prince of Midian their sister, which was slain in the day of the plague for Peor's sake.

CHAP. XXVI.

The ARGUMENT.

The Summ of all the Israelites is taken from Twenty years old and upward. The Number of each Tribe. The Summ total. The Law concerning Dividing the Land. The Families of Levi numbered. The total Summ of them. None of them that were Numbered in the Wilderness of Sinai remained now, beside Caleb and Joshua.

AND it came to pass after the plague, that the LORD spake unto Moses, and unto Eleazar the son of Aaron the priest, saying,

1. After the plague: Ch. 25. 9.

2. Take the sum of all the congregation of the children of Israel, from twenty years old and upward, throughout their father's house, all that are able to go to war in Israel.

2. From twenty: Ch. 1. 3. The Number was now taken in order to the dividing the Land among them, (v. 53.) which they were now ready to possess. Now was

the Generation of Men dead, who were excluded thus and for their Murmuring, (ch. 14. 29. with verses 60 and 65 of this Chapter.) The remainder of them probably being slain by the Plague, (ch. 25. 9.) Hence this Number is required to be taken after the plague, v. 1.

3. And Moses and Eleazar the priest spake with them in the plains of Moab by Jordan near Jericho, saying,

4. Take the sum of the people, from twenty years old and upward;

4. Commanded: Ch. 1. 1.

as the LORD commanded Moses and the children of Israel, which went forth out of the land of Egypt.

5. Reuben

5. Reuben the eldest son of. Israel: the children of Reuben; Hanoch, of whom cometh the family of the Hanochites: of Pallu, the family of the Palluites:

5. Reuben the eldest: Gen. 46. 8. Exod. 6. 14. 1 Chron. 5. 1.

6. Of Hefron, the family of the Hefronites: of Carmi, the family of the Carmites.

7. These are the families of the Reubenites: and they that were numbered of them, were forty and three thousand and seven hundred and thirty.

7. Forty and three thousand and seven hundred and thirty: When they were numbered, ch. 1. they were 46500: Their

decrease in so great measure must be imputed to their Sin, and particularly that which is mentioned chap. 16.

8. And the sons of Pallu; Eliab.

9. And the sons of Eliab; Nemuel, and Dathan and Abiram.

9. Famous: Chap. 16. 2.

This is that Dathan and Abiram which were famous in the congregation, who strove against Moses and against Aaron in the company of Korah; when they strove against the LORD.

10. And the earth opened her mouth, and swallowed them up together with Korah when that company died, what time the fire devoured two hundred and fifty men: and they became a sign.

10. A sign: i.e. A sad Example to others against Rebellion, 1 Cor. 10. 6.

11. Notwithstanding the children of Korah died not.

12. The sons of Simeon after their families: of Nemuel, the family of the Nemuelites: of Jamin, the family of the Jaminites: of Jacbin, the family of the Jacbinites.

13. Of Zerab, the family of the Zarbites: of Shaul, the family of the Shaulites.

CHAP. XXVI.

The ARGUMENT.

The Summ of all the Israelites is taken from Twenty years old and upward. The Number of each Tribe. The Summ total. The Law concerning Dividing the Land. The Families of Levi numbred. The total Summ of them. None of them that were Numbred in the wilderness of Sinai remained now, beside Caleb and Joshua.

1. **A**ND it came to pass after the plague, that the LORD spake unto Moses, and unto Eleazar the son of Aaron the priest, saying,

1. *After the plague: Ch. 25. 9.*

2. Take the sum of all the congregation of the children of Israel, from twenty years old and upward, throughout their father's house, all that are able to go to war in Israel.

2. *From twenty: Ch. 1. 3. The Number was now taken in order to the dividing the Land among them, (v. 53.) which they were now ready to possess. Now was*

also the Generation of Men dead, who were excluded the Land for their Murmuring, (ch. 14. 29. with verses 60 and 65 of this Chapter.) The remainder of them probably being slain by the Plague, (ch. 25. 9.) Hence this Number is required to be taken after the plague, v. 1.

3. And Moses and Eleazar the priest spake with them in the plains of Moab by Jordan near Jericho, saying,

4. Take the sum of the people, from twenty years old and upward; as the LORD commanded Moses and the children of Israel, which went forth out of the land of Egypt.

4. *Commanded: Ch. 1. 1.*

5. Reuben

22. Of the sons of Issachar after their families: of Tola, the family of the Tolaites: of Pua, the family of the Puites:

24. Of Issachar, the family of the Issachabites: of Shimron, the family of the Shimronites.

25. These are the families of Issachar according to those that were numbered of them, threescore and four thousand and three hundred.

25. Threescore and four thousand and three hundred: This are increased to the number from 54400, chap. 1.

26. Of the sons of Zebulun after their families: of Sered, the family of the Sardites: of Elon, the family of the Elonites: of Jableel, the family of the Jableelites.

27. These are the families of the Zebulunites according to those that were numbered of them, threescore thousand and five hundred.

27. Threescore thousand and five hundred: They were but 57400, chap. 1. So that each Tribe be-

longing to the Standard of Judah was increased in their Numbers.

28. The sons of Joseph after their families, were Manasseh and Ephraim.

29. Of the sons of Manasseh: of Machir, the family of the Machirites: and Machir begat Gilead: of Gilead come the family of the Gileadites.

29. Machir: Josh. 17. 1.

30. These are the sons of Gilead: of Jeezer, the family of the Jeezerites: of Helek, the family of the Helekites.

31. And of Asriel, the family of the Asrielites: and of Shachar, the family of the Shacharites.

32. And of Shemida, the family of the Shemidaites: and of Hephher, the family of the Hephherites.

33. And Zelophehad the son of Hephher had no sons, but daughters:

33. Zelophehad: Ch. 27. 1.

14. These are the families of the Simeonites, twenty and two thousand and two hundred.

from 59300, chap. 1. It is probable that many perished with Zimri, who was a principal Man of this Tribe, chap. 25. 14.

15. The children of Gad after their families : of Zephon, the family of the Zephonites : of Haggi, the family of the Haggites : of Shuni, the family of the Shunites :

16. Of Ozni, the family of the Oznites : of Eri, the family of the Erites :

17. Of Arod, the family of the Arodites : of Areli, the family of the Arelites.

18. These are the families of the children of Gad according to those that were numbred of them, forty thousand and five hundred.

18. Forty thousand and five hundred : Their number (ch. 1.) was 45650. All the Tribes of the Standard of Reuben are remarkably decreased.

19. The sons of Judah were Er and Onan : and Er and Onan died in the land of Canaan.

19. The sons of Judah : Gen. 38. 1, &c. and 46. 12.

20. And the sons of Judah after their families were ; Of Shelah, the family of the Shelanites : of Pharez, the family of the Pharzites : of Zerab, the family of the Zarbites :

21. And the sons of Pharez were ; of Hefron, the family of the Hefronites : of Hamul, the family of the Hamulites.

22. These are the families of Judah according to those that were numbred of them, threescore and sixteen thousand and five hundred.

22. Threescore and sixteen thousand and five hundred : Whereas they were but 72600, chap. 1. Judah out-stripped his Brethren according to Jacob's Prediction, Gen. 49. 8.

23. Of

43. All the families of the Shuhamites according to those that were numbred of them, were threescore and four thousand and four hundred.

43. Threescore and four thousand and four hundred: There were but 62700, chap. 1.

44. Of the children of Asher after their families: of Jimna, the family of the Jimnites: of Jesui, the family of the Jesuites: of Beriab, the family of the Berites:

45. Of the sons of Beriab: of Heber, the family of the Heberites: of Malchiel, the family of the Malchielites.

46. And the name of the daughter of Asher was Sarah.

47. These are the families of the sons of Asher, according to those that were numbred of them; who were fifty and three thousand and four hundred.

47. Fifty and three thousand and four hundred: They were but 41500, chap. 1.

48. Of the sons of Naphtali after their families: of Zabzeel, the families of the Zabzeelites: of Guni, the family of the Gunites:

49. Of Jezer, the family of the Jezerites: of Shilleu, the family of the Shillemites.

50. These are the families of Naphtali, according to their families: and they that were numbred of them, were forty and five thousand and four hundred.

50. Forty and five thousand and four hundred: They were 53400, chap. 1.

51. These were the numbred of the children of Israel, six hundred thousand and a thousand seven hundred and thirty.

51. Six hundred thousand and a thousand seven hundred and thirty: They were decreased from

603550 (chap. 1.) to the number of One thousand eight hundred and twenty.

52. And

and the names of the daughters of Zelophehad, were Mahlah, and Noab, Hoglah, Milcah, and Tirzah.

34. These are the families of Manasseh, and those that were num-
bered of them, fifty and two thousand and seven hundred.

34. Fifty and two thousand and seven hundred: They increased from 32200, chap. 1.

35. These are the sons of Ephraim after their families: of Shushelah, the family of the Shushelahites: of Becher, the family of the Bechrites: of Taban, the family of the Tabanites.

36. And these are the sons of Shushelah: of Bran, the family of the Branites.

37. These are the families of the sons of Ephraim, according to those that were numbered of them, thirty and two thousand and five hundred. These are the sons of Joseph after their families.

37. Thirty and two thousand and five hundred: They were when they came out of Egypt 40500, ch. 1.

38. The sons of Benjamin after their families: of Bela, the family of the Belaites: of Ashbel, the family of the Ashbelites: of Abiram, the family of the Abiramites:

39. Of Shupham, the family of the Shuphamites: of Hupham, the family of the Huphamites.

40. And the sons of Bela were Ard and Naaman: of Ard, the family of the Ardites: and of Naaman, the family of the Naamites.

41. These are the sons of Benjamin after their families: and they that were numbered of them, were forty and five thousand and six hundred.

41. Forty and five thousand and six hundred: They are increased from 35400, chap. 1.

42. These are the sons of Dan after their families: of Shubam, the family of the Shubamites. These are the families of Dan after their families.

43. All

58. These are the families of the Levites: the family of the Libnites, the family of the Hebronites, the family of the Mablites, the family of the Mushites, the family of the Korathites: And Kohath begat Amram.

59. And the name of Amram's wife was Jochbed, the daughter of Levi, whom her mother bare to Levi in Egypt: and she bare unto Amram, Aaron, and Moses, and Miriam their sister.

60. And unto Aaron was born Nadab and Abihu, Elazar and Ithamar.

61. And Nadab and Abihu died, when they offered strange fire before the LORD.

62. And those that were numbered of them, were twenty and three thousand, all males from a month old and upward: for they were not numbered among the children of Israel, because there was no inheritance given them among the children of Israel.

63. These are they that were numbered by Moses and Eleazar the priest, who numbered the children of Israel in the plains of Moab, by Jordan near Jericho.

64. But among these there was not a man of them whom Moses and Aaron the priest numbered, when they numbered the children of Israel in the wilderness of Sinai.

65. For the LORD had said of them, They shall surely die in the wilderness. And there was not left a man of them, save Caleb the son of Jephunnah, and Joshua the son of Nun.

59. Jochbed: Exod. 2. 1, 2. and 6. 20.

61. Nadab and Abihu: Levit. 10. 2 chap. 3. 4. 1 Chron. 24. 2.

62. Twenty and three thousand: They are now increased, chap. 3.

64. Among these: 12. Among the tribes to whom the Land was to be divided by Lot.

65. Shall surely die: Chap. 14. 28. 1 Cor. 10. 5, 6.

52. And the LORD spake unto Moses, saying, 7

53. Unto these the land shall be divided for an inheritance, according to the number of names.

54. To many thou shalt give the more inheritance, and to few thou shalt give the less inheritance: to every one shall his inheritance be given, according to those that were numbred of him.

54. To many: Chap. 33. 54. Give the more inheritance: Heb. Multiply his inheritance. Give the less inheritance: Heb. Diminish his inheritance.

55. Notwithstanding, the land shall be divided by lot: according to the names of the tribes of their fathers they shall inherit.

55. Divided by lot: Chap. 33. 54. Josh. 11. 23. and 14. 21. This dividing by Lot was very consistent with that Equality

which is required, v. 54. And the most probable account of this matter is, That the several Coasts or Provinces of the whole Land were by Lot adjudged to the several Tribes; but then each Tribe was assigned a greater or less portion of that Tract where his Lot fell, as the number of its Families were more or fewer. This exact measure of their portion was not determined by Lot, for then *Simeon* could not justly have been placed within the Tract where *Judah* inherited, *Josh. 19.*

56. According to the lot shall the possession thereof be divided, between many and few.

57. And these are they that were numbred of the Levites, after their families: of Gershon, the family of the Gershonites: of Kohath, the family of the Kohathites: of Merari, the family of the Merarites.

57. And these are they, &c. Exod. 6: 16, 17, 18, 19. These are numbred by themselves, because they were not to inherit with the other Tribes, and not distinctly numbred here.

occasion to do, in their Father's right, at this time, because the Summ of the People was just now taken in order to the dividing the Land among them, chap. 26. 53.

5. And Moses brought their cause before the LORD.

5. Brought their cause before the LORD: That is,

He enquired of God in this matter, and to that purpose, it is probable, he went into the Tabernacle. See chap. 7. 89. and Exod. 25. 22.

6. And the LORD spake unto Moses, saying,

7. The daughters of Zelophehad speak right: thou shalt surely give them a possession of an inheritance among their father's brethren; and thou shalt cause the inheritance of their father to pass unto them.

8. And thou shalt speak unto the children of Israel, saying, If a man die, and have no son, then ye shall cause his inheritance to pass unto his daughter.

9. And if he have no daughter, then ye shall give his inheritance unto his brethren.

9. Unto his brethren: That is, Upon supposition that his Father be dead:

For if his Father be alive, the Inheritance (as the Jews say with great probability) returns to him, and comes not to his Brethren first, (excepting onely where the Widow of the deceased is married to a surviving Brother,) as may be collected from v. 10, 11. The Father is supposed to be dead, (v. 10.) it being very improbable otherwise that his Brethren should rather inherit than he, especially when it is provided that the Inheritance should pass to him that is next of the Family of him who is deceased, (v. 11.) And that the Brethren's claim is from the Father, as they were his Children, rather than as the Brethren of the deceased; [vid. Selden. de Success. cap. XI.]

10. And if he have no brethren, then ye shall give his inheritance unto his father's brethren.

11. And

CHAP. XXVII.

THE ARGUMENT.

The Request of the Daughters of Zelophehad. The Law concerning Inheritances thereupon. Joshua is appointed to succeed Moses, upon the notice he received of his Death.

1. **T**hen came the daughters of Zelophehad, the son of Heber, the son of Gilead, the son of Machir, the son of Manasse, of the families of Manasse the son of Joseph: and these are the names of his daughters; Ashlah, Noah, and Hoglah, and Milcah, and Tirzah.

Zelophehad: Ch. 26. 13. Josh. 17. 3.

2. And they stood before Moses, and before Eleazar the priest, and before the princes, and all the congregation, by the door of the tabernacle of the congregation, saying,

3. Our father died in the wilderness, and he was not in the company of them that gathered themselves together against the LORD in the company of Korah; but died in his own sin, and had no sons.

3. Died: Chap. 14. 35. and 26. 64, 65. Korah: Chap. 16. As his own sin: i. e. Not as a Ring-leader of any Rebellion or Sedition, or as a more notorious Sinner than ordinary Sinners, to

other Men, but as a common and whom yet Death is due.

4. Why should the name of our father be done away from among his family, because he hath no son? Give unto us therefore a possession among the brethren of our father.

4. Done away: Heb. Diminished. Their Father being no notorious Sinner, his Children might well plead for an Inheritance; which these Women had a fair occasion

When Moses expressed his unfitness for Government, he says, *I can no more go out and come in*, Deut. 31. 2. See Psal. 121. 8.

18. And the LORD said unto Moses, Take thee Joshua the son of Nun, a man in whom is the spirit, and lay thine hand upon him.

18. Spirit: i. e. The Spirit of God enabling him for his great Office. He was in this a Type of Jesus Christ, Joh. 3. 34. with Isa. 11. 2. Lay thine hand upon him: i. e. By that Rite set him a-part to his Office. See Numb. 8, 10. This laying on of Hands (see v. 23.) was followed with encrease of Gifts from God. And Joshua the son of Nun was full of the spirit of Wisdom; for Moses had laid his hands upon him, Deut. 34. 9.

19. And set him before Eleazar the priest, and before all the congregation: and give him a charge in their sight.

20. And thou shalt put some of thine honour upon him, that all the congregation of the children of Israel may be obedient.

20. And thou shalt put some of thine honour upon him: i. e. Thou shalt not treat him barely as a Servant, but admit him forthwith as a Partner in the Government, as becomes him who is the Elect Judge or Ruler of his People.

21. And he shall stand before Eleazar the priest, who shall ask counsel for him after the judgment of Urim before the LORD: at his word shall they go out, and at his word they shall come in, both he, and all the children of Israel with him, even all the congregation.

21. Ask counsel: viz. In weighty and important Matters. After the judgment of Urim: Exod. 28. 30.

22. And Moses did as the LORD commanded him: and he took Joshua and set him before Eleazar the priest, and before all the congregation,

23. And

23. And he laid his hands upon him, and gave him a charge, as the LORD commanded by the hand of Moses.

C H A P. XXVIII.

The ARGUMENT.

Of the daily or continual Burnt-offering. Of the additional Sacrifice on the Sabbath-day. Of that of the New Moons. Of that of the Passover and Feast of Unleavened Bread. Of that of the Feast of Weeks.

1. **A**ND the LORD spake unto Moses, saying,

2. Command the children of Israel, and say unto them, My offering, and my bread for my sacrifices made by fire, for a sweet savour unto me, shall ye observe to offer unto me in their due season.

2. Command, Sec. Moses, having numbered the new Generation of Men that were to inherit the Land, and received warning of his own death, is com-

manded to put them in mind of the Ordinances which they were obliged to observe in that Land, *Psal.* 105. 44, 45. And the rather, because in their Journeys in the Wilderness they had not practised according to the Rites and Laws which they had received, *Dent.* 12. 8. *A sweet savour unto me* : Heb. *A savour of my rest.*

3. And thou shalt say unto them, This is the offering made by fire which ye shall offer unto the LORD; two lambs of the first year without spot day by day for a continual burnt-offering,

3. This is, &c. *Exod.* 29. 38. *Day by day* : Heb. *In a day.*

4. The one lamb shalt thou offer in the morning, and the other lamb shalt thou offer at even ;

4. At even : Heb. Between the two Evenings. See the Note on Exod. 12. 6.

5. And a tenth part of an ephah of flour for a meat-offering, mingled with the fourth part of an hin of beaten oyl.

5. A tenth part of an ephah : i. e. An Omer. See the Note upon Exod. 16. 36. Meat-offering : Le-

vit. 2. 1. Hin : See Exod. 29. 40. with the Note upon that place,

with the Note upon

6. It is a continual burnt-offering which was ordained in mount Sinai for a sweet savour, a sacrifice made by fire unto the LORD.

6. Ordained in mount Sinai : They are referred to the first Institution. See Exod. 29. 38.

7. And the drink-offering thereof shall be the fourth part of an hin for the one lamb : in the holy place shalt thou cause the strong wine to be poured unto the LORD for a drink-offering.

7. In the holy place : i. e. On the Altar which stood in the Sanctuary or Holy place.

8. And the other lamb shalt thou offer at even : as the meat-offering of the morning, and as the drink-offering thereof thou shalt offer it, a sacrifice made by fire of a sweet savour unto the LORD.

9. And on the sabbath-day, two lambs of the first year without spot, and two tenth-deals of flour for a meat-offering mingled with oyl, and the drink-offering thereof.

9. On the sabbath-day : The following Offering was additional, beside the daily Offering, as appears from v. 10.

10. This is the burnt-offering of every sabbath, beside the continual burnt-offering, and his drink-offering.

11. And in the beginnings of your months ye shall offer a burnt-offering unto the LORD ; two young bullocks, and one ram, seven lambs of the first year without spot,

12. And three tenth-deals of flour for a meat-offering mingled with oyl, for one bullock, and two tenth-deals of flour for a meat-offering mingled with oyl, for one ram.

13. And a several tenth-deal of flour mingled with oyl for a meat-offering, unto one lamb, for a burnt-offering of a sweet savour, a sacrifice made by fire, unto the LORD.

14. And their drink-offerings shall be half an bin of wine unto a bullock, and the third part of an bin unto a ram, and a fourth part of an bin unto a lamb; this is the burnt-offering of every month throughout the months of the year.

15. And one kid of the goats for a sin-offering unto the LORD shall be offered, besides the continual burnt-offering, and his drink-offering.

15. One kid: See Numb. 15. 24. Unto the LORD: And not unto the Moon.

16. And in the fourteenth day of the first month is the passover of the LORD.

16. And in the fourteenth, &c. Exod. 12. 18. Levit. 23. 5.

17. And in the fifteenth day of this month is the feast: seven days shall unleavened bread be eaten.

17. Feast: That is, the Feast of Unleavened Bread, as appears from the following words, and from Levit. 23. 6.

18. In the first day shall be an holy convocation: ye shall do no manner of servile work therein.

18. First day; Levit. 23. 7.

19. But ye shall offer a sacrifice made by fire for a burnt-offering unto the LORD; two young bullocks, and one ram, and seven lambs of the first year: they shall be unto you without blemish.

19. Two young bullocks, &c. See the Note upon Deut. 16. 7.

20. And their meat-offering shall be of flour mingled with oyl : three tenth-deals shall ye offer for a bullock, and two tenth-deals for a ram.

21. A several tenth-deal shalt thou offer for every lamb, throughout the seven lambs.

22. And one goat for a sin-offering, to make an atonement for you.

23. Ye shall offer these beside the burnt-offering in the morning, which is for a continual burnt-offering.

23. In the morning: By no means excluding that of the Evening. See v. 3, 4.

The Morning is onely named, because then the Solemnity began.

24. After this manner ye shall offer daily throughout the seven days, the meat of the sacrifice made by fire, of a sweet savour unto the LORD : it shall be offered beside the continual burnt-offering, and his drink-offering.

25. And on the seventh day ye shall have an holy convocation ; ye shall do no servile work.

26. Also in the day of the first-fruits, when ye bring a new meat-offering unto the LORD, after your weeks be out, ye shall have an holy convocation ; ye shall do no servile work.

26. Day of the first-fruits : That is, the Feast of Pentecost.

27. But ye shall offer the burnt-offering for a sweet savour unto the LORD ; two young bullocks, one ram, seven lambs of the first year :

27. Two young bullocks : Besides what is required, Levit. 23. 18. compare v. 11. with ch. 29. 2, 6.

28. And their meat-offering of flour mingled with oyl, three tenth-deals unto one bullock, two tenth-deals unto one ram,

29. A several tenth-deal unto one lamb, throughout the seven lambs :

30. And

30. And one kid of the goats, to make an atonement for you.

31. Ye shall offer them besides the continual burnt-offering; and his meat-offering (they shall be unto you without blemish) and their drink offerings.

CHAP. XXIX.

The ARGUMENT.

Of the Feast of Trumpets. Of the Day of Expiation. Of the Feast of Tabernacles; And of the several Offerings belonging to these Solemnities.

1. **A**ND in the seventh month, on the first day of the month, ye shall have an holy convocation; ye shall do no servile work: it is a day of blowing the trumpets unto you.

12. 24. See the Note on that place.
23. 24.

2. And ye shall offer a burnt-offering for a sweet savour unto the LORD, one young bullock, one ram, and seven lambs of the first year without blemish,

as it was the first day of a month, when they were obliged to offer two Bullocks, *ch. 28. 11.* with *v. 6.* of this Chapter. The seeming difference between *Levit. 23. 18.* and *Numb. 28. 27.* may hence be fairly reconciled: For the two Bullocks, one Ram, and seven Lambs, which were required at the Pentecost, or Feast of Weeks, (*Numb. 28. 27.*) were to be added to the seven Lambs, one Bullock, and two Rams, which were to be offered with the Bread, (*Levit. 23. 18.*)

1. **I**N the seventh month: viz. From that month in which the Passover was kept, which was constituted the first month of the Ecclesiastical year, *Exod. It is a day: Levit.*

2. One young bullock, &c. This Offering was to be over and above the additional Offering which belonged to this day,

3. And

3. And their meat-offering shall be of flour mingled with oyl, three tenth-deals for a bullock, and two tenth-deals for a ram,

4. And one tenth-deal for one lamb, throughout the seven lambs :

5. And one kid of the goats for a sin-offering, to make an atonement for you.

6. Beside the burnt-offering of the month, and his meat-offering, and the daily burnt-offering, and his meat-offering, and their drink-offerings, according unto their manner, for a sweet savour, a sacrifice made by fire unto the LORD.

6. Beside : See chap. 28. 3. and verse 11.

7. And ye shall have on the tenth day of this seventh month a holy convocation : and ye shall afflict your souls ; ye shall not do any work therein.

7. Ye shall have : Levit. 16. 29. and 23. 27.

8. But ye shall offer a burnt-offering unto the LORD for a sweet savour, one young bullock, one ram, and seven lambs of the first year, they shall be unto you without blemish :

9. And their meat-offering shall be of flour mingled with oyl, three tenth deals to a bullock, and two tenth-deals to one ram,

10. A several tenth-deal for one lamb, throughout the seven lambs :

11. One kid of the goats for a sin-offering, beside the sin-offering of atonement, and the continual burnt-offering, and the meat-offering of it, and their drink-offerings.

11. Beside the sin-offering of atonement : Of which see Levit. 16. 9, 30.

12. *And on the fifteenth day of the seventh month, ye shall have an holy convocation; ye shall do no servile work, and ye shall keep a feast unto the LORD seven days.*

12. *A feast:* That is, the Feast of Tabernacles, *Levit. 23.* which was kept at the close of their Vintage and Harvest,

Dent. 16. 13. This being a time of Leisure, and of Plenty, God thought fit to oblige the *Israelites* to a long attendance, and a greater number of Sacrifices than he required at the other Festivals.

13. *And ye shall offer a burnt-offering; a sacrifice made by fire, of a sweet savour unto the LORD; thirteen young bullocks, two rams, and fourteen lambs of the first year: they shall be without blemish.*

14. *And their meat-offering shall be of flour mingled with oil, three tenth-deals unto every bullock of the thirteen bullocks, two tenth-deals to each ram of the two rams,*

15. *And a several tenth-deal to each lamb of the fourteen lambs:*

16. *And one kid of the goats for a sin-offering, beside the continual burnt-offering, his meat-offering, and his drink-offering.*

17. *And on the second day ye shall offer twelve young bullocks, two rams, fourteen lambs of the first year without spot.*

17. *Twelve:* Here is an abatement of one Bullock for each of the seven days, out of that number which they were obliged to offer on that which went before.

18. *And their meat-offering, and their drink-offerings for the bullocks, for the rams, and for the lambs, shall be according to their number, after the manner.*

19. *And one kid of the goats for a sin-offering, beside the continual burnt-offering, and the meat-offering thereof, and their drink-offerings.*

20. *And on the third day eleven bullocks, two rams, fourteen lambs of the first year without blemish:*

21. *And*

21. And their meat-offering, and their drink-offering, for the bullocks, for the rams, and for the lambs, shall be according to their number, after the manner :

22. And one goat for a sin-offering, beside the continual burnt-offering, and his meat-offering, and his drink-offering.

23. And on the fourth day ten bullocks, two rams, and fourteen lambs of the first year without blemish :

24. Their meat-offering, and their drink-offerings, for the bullocks, for the rams, and for the lambs, shall be according to their number, after the manner :

25. And one kid of the goats for a sin-offering, beside the continual burnt-offering, his meat-offering, and his drink-offering.

26. And on the fifth day nine bullocks, two rams, and fourteen lambs of the first year without spot :

27. And their meat-offering, and their drink-offerings, for the bullocks, for the rams, and for the lambs, shall be according to their number, after the manner :

28. And one goat for a sin-offering, beside the continual burnt-offering, and his meat-offering, and his drink-offering.

29. And on the sixth day eight bullocks, two rams, and fourteen lambs of the first year without blemish :

30. And their meat-offering, and their drink-offerings, for the bullocks, for the rams, and for the lambs, shall be according to their number, after the manner :

31. And one goat for a sin-offering, beside the continual burnt-offering, his meat-offering, and his drink-offering.

32. And on the seventh day seven bullocks, two rams, and fourteen lambs of the first year without blemish :

33. And their meat-offering, and their drink-offerings, for the bullocks, for the rams, and for the lambs, shall be according to their number, after the manner :

34. And one goat for a sin-offering, beside the continual burnt-offering, his meat-offering, and his drink-offering.

35. On the eighth day ye shall have a solemn assembly: ye shall do no servile work therein.

35. Solemn assembly: Levit. 23. 36.

36. But ye shall offer a burnt-offering, a sacrifice made by fire, of a sweet savour unto the LORD; one bullock, one ram, seven lambs of the first year without blemish:

36. One bullock: Though the day were solemn, and the great day of the Feast (Joh. 7. 37.) yet were the Sacrifices

fewer than of the Seventh Day by six Bullocks and one Ram. And this, together with the gradual declining of the Sacrifices appointed in this Feast, do fairly mind us of the invalidity of Legal Sacrifices.

37. Their meat-offering, and their drink-offerings, for the bullock, for the ram, and for the lambs, shall be according to their number, after the manner:

38. And one goat for a sin-offering, beside the continual burnt-offering, and his meat-offering, and his drink-offering.

39. These things ye shall do unto the LORD in your set feasts, besides your vows, and your free-will-offerings, for your burnt-offerings, and for your meat-offerings, and for your drink-offerings, and for your peace-offerings.

39. Do: Or, Offer. Beside: The Offerings mentioned before were fixed and stated for every Day, Week, Month, or Year, at certain times; those which follow here were

more uncertain upon Emergencies, or Voluntary Devotion, and Inclination of them who were disposed.

40. And Moses told the children of Israel, according to what the LORD commanded Moses.

CHAP. XXX.

The ARGUMENT.

Vows and Oaths are to be made good. Of the Vow of a Virgin, of a Wife, and of a Widow, or divorced Woman.

1. **A**ND Moses spake unto the heads of the tribes, concerning the children of Israel, saying, This is the thing which the LORD hath commanded,

1. **U**nto the heads of the tribes: Who were to impart it to the rest of the People whom it concerned.

2. If a man vow a vow unto the LORD, or swear an oath to bind his soul with a bond; he shall not break his word, he shall do according to all that proceedeth out of his mouth.

2. **A man**: This denotes both the Sex (as appears from v. 3.) and a competent age. *Vow a vow unto the LORD*: i.e. Make a Religious Promise unto the

Lord. *Swear an oath*, &c. i. e. Confirm his Vow with an Oath, by calling God to witness. *Break*: Heb. *Profane*. *He shall do*, &c. Provided what he vows be a lawful thing, *Mark 6. 23*.

3. If a woman also vow a vow unto the LORD, and bind herself by a bond, being in her father's house in her youth;

3. **A woman**: Who is in Subjection, as appears from what follows: And therefore the Law extends

to other Subjects, who are not to dispose of themselves without the consent of their just Superiors. A Woman is named because she is most subject. *Being in her father's house in her youth*: That is, Being in the Family, and under the Government of her Father, and not disposed of in Marriage. See v. 6, 9.

4. And her father hear her vow, and her bond wherewith she hath bound her soul, and her father shall hold his peace at her: then all her vows shall stand, and every bond wherewith she hath bound her soul, shall stand.

5. But if her father disallow her in the day that he heareth; not any of her vows, or of her bonds wherewith she hath bound her soul, shall stand: and the LORD shall forgive her; because her father disallowed her.

5. In the day that he heareth: i. e. Forth-with after it is come to his knowledge. See v. 8, 9, 14, 15. Shall forgive her: Or, Will forgive her; i. e. Will not impute her not performing such a Vow unto her.

6. And if she had at all an husband when she vowed, or uttered ought out of her lips, wherewith she bound her soul;

6. She vowed? Heb. Her vows were upon her.

7. And her husband heard it, and held his peace at her in the day that he heard it: then her vows shall stand, and her bonds wherewith she bound her soul, shall stand.

8. But if her husband disallow her on the day that he heard it; then he shall make her vow which she vowed, and that which she uttered with her lips, wherewith she bound her soul, of none effect: and the LORD shall forgive her.

9. But every vow of a widow, and of her that is divorced, wherewith they have bound their souls, shall stand against her.

9. Every vow of a widow: i. e. Every Vow made in her Widowhood, and when she had power to dispose of her self and Actions.

10. And if she vowed in her husband's house, or bound her soul by a bond with an oath;

10. And if she vowed in her husband's house: i. e. If she that is now a Widow,

or divorced, did make her Vow during her Husband's life, or before she was divorced from him: This sense which is

very natural distinguisheth this Law from that in the sixth Verse.

11. And her husband heard it, and held his peace at her, and disallowed her not: then all her vows shall stand, and every bond wherewith she bound her soul, shall stand.

11. All her vows shall stand: Those Vows which she then made shall oblige her in her Widowhood.

12. But if her husband hath utterly made them void in the day he heard them; then whatsoever proceeded out of her lips concerning her vows, or concerning the bond of her soul, shall not stand: her husband hath made them void, and the LORD shall forgive her.

13. Every vow, and every binding oath to afflict the soul, her husband may establish it, or her husband may make it void.

13. To afflict the soul: Such are Vows of Fasting or Abstinence, *Leviticus*. 16. 29.

14. But if her husband altogether hold his peace at her, from day to day: then he establisheth all her vows, or all her bonds which are upon her: he confirmeth them because he held his peace at her, in the day that he heard them.

14. But if he shall any ways make them void after that he hath heard them; then he shall bear her iniquity.

15. But if he shall any ways make them void, *see*. i. c. If the Husband, after he

established the Vow of his Wife, shall by his Power and Authority over her, hinder her from performing such a Vow, the sin in this case shall not be imputed to the Wife (who was ready to perform her Vow) but to her Husband who restrained her.

16. These are the statutes which the LORD commanded Moses between a man and his wife, between the father and his daughter being yet in her youth in her father's house.

CHAP. XXXI.

THE ARGUMENT.

The Israelites overcome the Midianites, and slay Balaam. They saved the Women alive, at which Moses is offended, and commands them what they shall do with them, and also to purify themselves. Of dividing the Prey, and of the Lord's Tribute out of it.

1. **A**ND the LORD spake unto Moses, saying,

2. *Avenge the children of Israel of the Midianites: afterward shalt thou be gathered unto thy people.* 2. *Avenge the children of Israel.* Ch. 25. 17. Moses is commanded here to

avenge the Israelites, but (v. 3.) he requires the People to avenge the Lord. The Midianites had brought destruction upon the People of Israel, and had drawn them from God into idolatry, and upon both these accounts were obnoxious, as offenders against God, and Israel. See ch. 25. v. 15, 17, 18. Be gathered: Ch. 27. 13.

3. *And Moses spake unto the people, saying, Arm some of your selves unto the war, and let them go against the Midianites, and avenge the LORD of Midian.*

4. *Of every tribe a thousand, throughout all the tribes of Israel, shall ye send to the war.* 4. *Of every tribe a thousand:* Heb. *A thousand of a tribe, a thousand of a tribe.*

5. *So there were delivered out of the thousands of Israel, a thousand of every tribe, twelve thousand armed for war.* 5. *Twelve thousand:* The Levites were excused. See the Note on ch. 1. 47.

6. And Moses sent them to the war, a thousand of every tribe, them and Phinehas the son of Eleazar the priest, to the war, with the holy instruments, and the trumpets to blow in his hand.

Priest to direct the People, and to awaken them to their Duty, and to that purpose he is provided with the Holy Instruments (or Urim and Thummim, 1 Sam. 30. 7.) and the Trumpets, ch. 10. 9.

7. And they warred against the Midianites, as the LORD commanded Moses, and they slew all the males.

8. And they slew the kings of Midian, beside the rest of them that were slain: namely, Evi, and Rekem, and Zur, and Hur, and Reba, five kings of Midian; Balaam also the son of Beor they slew with the sword.

9. And the children of Israel took all the women of Midian captives, and their little ones, and took the spoil of all their cattel, and all their flocks, and all their goods.

10. And they burnt all their cities wherein they dwell, and all their goodly castles with fire:

there, but to prevent others from settling in those strong places.

11. And they took all the spoil, and all the prey, both of men and of beasts.

12. And they brought the captives, and the prey, and the spoil unto Moses and Eleazar the priest, and unto the congregation of the children of Israel, unto the camp at the plains of Moab, which are by Jordan near Jericho.

6. Phinehas: A Man of great Zeal, and fit to excite and move the People: See ch. 25. But it by no means appears, that he went as Commander, but as a

21. These were Dukes during the life of Sihon, and afterward Kings. Zur: The Father of Cozbi, ch. 25. 15.

10. Burnt: This they did not only to prevent their own taking up their Rest

settling in those strong

13. And Moses, and Eleazar the priest, and all the princes of the congregation, went forth to meet them without the camp.

14. And Moses was wroth with the officers of the host, with the captains over thousands, and captains over hundreds, which came from the battel.

15. And Moses said unto them, Have ye saved all the women alive?

16. Behold, these caused the children of Israel, through the counsel of Balaam, to commit trespass against the LORD in the matter of Peor, and there was a plague among the congregation of the LORD.

cluded. Compare ch. 25. 6. and 2 Pet. 2. 15. See the Note on ch. 24. 14.

17. Now therefore kill every male among the little ones, and kill every woman that hath known man by lying with him.

to be the sense of the words, as this Precept is distinct from that which goes just before, and opposed to that which immediately follows v. 18. Him: Heb. *A male*.

18. But all the women-children that have not known a man by lying with him, keep alive for your selves.

19. And do ye abide without the camp seven days: whosoever hath killed any person, and whosoever hath touched any slain, purify both your selves and your captives, on the third day, and on the seventh day.

14. Battel: Heb.

Host of war.

16. These caused:

Chap. 25. 2. The

Women were great-

ly Criminal; and

though the Daugh-

ters of Moab only

are mentioned (ch.

25. 1.) yet they of

Midian are to be in-

cluded. v. 17, 18. Counsel:

17. Kill: Judg.

21. 11. That hath

known man: i.e. That

is Adult and Mar-

riageable. This seems

to be the sense of the words, as this Precept is distinct from

that which goes just before, and opposed to that which

immediately follows v. 18. Him: Heb. *A male*.

18. For yourselves:

For your own use and

service, or to sell as

Slaves.

19. Whosoever hath

touched: Ch. 19. 11,

&c. Purify: Ac-

cording to the Law

in that case made

and provided, ch. 19.

20. And purify all your raiment, and all that is made of skins, and all work of goats-hair, and all things made of wood.

20. That is made of skins: Heb. Instrument or vessel of skins.

21. And Eleazar the priest said unto the men of war, which went to the battel, This is the ordinance of the law which the LORD commanded Moses;

22. Onely the gold, and the silver, the brass, the iron, the tin, and the lead,

22. Onely the gold, &c. Which was not provided for in the Law given Num. 19.

23. Every thing that may abide the fire, ye shall make it go through the fire, and it shall be clean: nevertheless it shall be purified with the water of separation: and all that abideth not the fire, ye shall make go through the water.

24. And ye shall wash your clothes on the seventh day, and ye shall be clean, and afterward ye shall come into the camp.

25. And the LORD spake unto Moses, saying,

26. Take the sum of the prey that was taken, both of man and of beast, thou, and Eleazar the priest, and the chief fathers of the congregation.

26. That was taken: Heb. Of the captivity. Of man and of beast: The Prey taken of the Midianites was of

three kinds, viz. of Persons, v. 18, of Beasts, v. 32, 33, &c. and of Moveables, v. 22, and v. 50. The two first of these were divided among the Warriors and the Congregation, the last were left in the Hands of those who went out to Battel, v. 48, 50.

27. And divide the prey into two parts; between them that took the war upon them, who went out to battel, and between all the congregation.

27. Two parts: That is, Two equal parts, as appears from what follows. Those who went out to Battel, for their pains and

and hazard, have as great a share as the Congregation which staid at home, though they were but about the fiftieth part of them.

28. And levy a tribute unto the LORD of the men of war, which went out to battel: one soul of five hundred, both of the persons, and of the beeves, and of the asses, and of the sheep.

28. One soul of five hundred. Or, One of five hundred. This is but the tenth part of what was taken out of the other Moyety belonging to the Congregation:

This being taken for the Priests, the other for the Levites. Now as the Levites were far the greater number, so the same proportion is observed here as in the Tithes, where the Priests received but one tenth of what was paid to the Levites.

29. Take it of their half, and give it unto Eleazar the priest, for an heave-offering of the LORD.

30. And of the children of Israel's half, thou shalt take one portion of fifty, of the persons, of the beeves, of the asses, and of the flocks, of all manner of beasts, and give them unto the Levites, which keep the charge of the tabernacle of the LORD.

30. One portion of fifty: The Congregation not having hazarded their lives are enjoined to part with ten times as much as those who went to the Battel, and in such a proportion as the number of them

that went to Battel hold to the whole Congregation, which was about the fiftieth part. For that is the proportion between the 12000 Men of War and the whole Congregation, which made up the number of 60000 and upwards, ch. 26. Flocks: Or, Goats,

31. And Moses and Eleazar the priest did as the LORD commanded Moses.

32. And the booty being the rest of the prey which the men of war had caught, was six hundred thousand, and seventy thousand, and five thousand sheep.

32. The rest of the prey: i. e. That remained after they had killed the Males and the adult Women, v. 17. and possibly eaten some of the Cattel also.

33. And threescore and twelve thousand heeves,
 34. And threescore and one thousand asses,
 35. And thirty and two thousand persons in all, of women that had not known man by lying with him.
 36. And the half which was the portion of them that went out to war, was in number three hundred thousand and seven and thirty thousand and five hundred sheep;

37. And the LORD's tribute of the sheep was six hundred and threescore and fifteen.

37. Six hundred, &c. Which is exactly the proportion, of one in five hundred, enjoined v. 28. See the Note there.

38. And the heeves were thirty and six thousand, of which the LORD's tribute was threescore and twelve.

39. And the asses were thirty thousand and five hundred, of which the LORD's tribute was threescore and one.

40. And the persons were sixteen thousand, of which the LORD's tribute was thirty and two persons.

41. And Moses gave the tribute which was the LORD's heave-offering, unto Eleazar the priest, as the LORD commanded Moses.

42. And of the children of Israel's half, which Moses divided from the men that warred,

43. (Now the half that pertained unto the congregation, was three hundred thousand and thirty thousand and seven thousand and five hundred sheep,

44. And

44. And thirty and six thousand beeves,

45. And thirty thousand asses and five hundred,

46. And sixteen thousand persons)

47. Even of the children of Israel's half; Moses took one portion of fifty, both of man and of beast, and gave them unto the Levites, which kept the charge of the tabernacle of the LORD; as the LORD commanded Moses.

48. And the officers which were over thousands of the host, the captains of thousands, and captains of hundreds, came near unto Moses:

49. And they said unto Moses, Thy servants have taken the sum of the men of war which are under our charge, and there lacketh not one man of us.

49. Charge: Heb. Hand.

50. We have therefore brought an oblation for the LORD, what every man hath gotten, of jewels of gold, chains, and bracelets, rings, ear-rings, and tablets, to make an atonement for our souls before the LORD.

50. Gotten: Heb. Found. To make an atonement: For they had sinned, as appears from v. 14.

51. And Moses and Eleazar the priest took the gold of them, even all wrought jewels.

52. And all the gold of the offering that they offered up to the LORD, of the captains of thousands, and of the captains of hundreds, was sixteen thousand seven hundred and fifty shekels.

52. Offering: Heb. Heave-offering.

53. (For the men of war had taken spoil, every man for himself)

53. For himself: See the Note on v. 26.

54. And

54. And Moses and Eleazar the priest took the gold of the captains of thousands, and of hundreds, and brought it into the tabernacle of the congregation, for a memorial for the children of Israel before the LORD.

54. A memorial: A Memorial at once of God's Mercy in preserving their number intire, and of their Gratitude and Piety in offering up their Tribute of Praise.

CHAP. XXXII.

THE ARGUMENT.

The Reubenites and Gadites desire their Inheritance on that side of Jordan. Moses is displeased with their Request. They offer Conditions, whereupon their Request is granted.

NOW the children of Reuben and the children of Gad had a very great multitude of cattel: and when they saw the land of Jazer, and the land of Gilead, that, behold, the place was a place for cattel;

Manassah, Deut. 3. 12, 13. with Jer. 50. 19. and Asicah 7. 14.

2. The children of Gad, and the children of Reuben, came and spake unto Moses, and to Eleazar the priest, and unto the princes of the congregation, saying,

3. Ataroth, and Dibon, and Jazer, and Nimrah, and Heshbon, and Elealeh, and Shebam, and Nebo, and Beon;

1. Jazer: The Name of a place taken from the Amorites, ch. 21. 32. Gilead: A place famous for Pasture, divided to the Reubenites and Gadites, and the half Tribe of

3. Nimrah: This place is called Beth-Nimrah, v. 36. It is usual among the Hebrews, in the names

names of places to cut off the former part. Thus *Jerusalem* is sometimes called *Salom* (Psal. 76. 2.) and *Shittim* put for *Abel-Shittim* (ch. 25. 1. with ch. 33. 49.) and *Sabai* for *Ramah-Labi*, Judg. 15. 17, 19.

4. Even the country which the LORD smote before the congregation of Israel, is a land for cattle, and thy servants have cattle.

5. Wherefore, said they, if we have found grace in thy sight, let this land be given unto thy servants for a possession, and bring us not over Jordan.

6. And Moses said unto the children of Gad, and to the children of Reuben, Shall your brethren go to war, and shall ye sit here?

7. And wherefore discourage ye the heart of the children of Israel, from going over into the land which the LORD hath given them?

8. Thus did your fathers, when I sent them from Kadesh-barnea to see the land.

9. For when they went up unto the valley of Eshcol, and saw the land, they discouraged the heart of the children of Israel, that they should not go into the land which the LORD had given them.

10. And the LORD's anger was kindled the same time, and he sware, saying,

11. Surely none of the men that came up out of Egypt, from twenty years old and upward, shall see the land which I swore unto Abraham, unto Isaac, and unto Jacob; because they have not wholly followed me.

7. Discourage: Heb. Break.

8. Thus did your fathers: That is, They did discourage the Congregation. See ch. 13. 31, 32.

9. When: Chap. 13. 24.

11. From twenty: Chap. 14. 28, 29. Wholly followed me: Heb. Fulfilled after me.

12. Save

12. Save Caleb the son of Jephunneh the Kenezite, and Joshua the son of Nun: for they have wholly followed the LORD.

12. The Kenezite: He was so called from Kenaz, 1 Chron. 4. 13, 15. compared with Josh. 15. 17.

13. And the LORD's anger was kindled against Israel, and he made them wander in the wilderness forty years, until all the generation that had done evil in the sight of the LORD was consumed.

14. And behold, ye are risen up in your father's stead: an increase of sinful men, to augment yet the fierce anger of the LORD toward Israel.

15. For if ye turn away from after him, he will yet again leave them in the wilderness, and ye shall destroy all this people.

16. And they came near unto him, and said, We will build sheepfolds here for our cattle, and cities for our little ones.

17. But we our selves will go ready armed before the children of Israel, until we have brought them unto their place: and our little ones shall dwell in the fenced cities, because of the inhabitants of the land.

17. Because of the inhabitants: i.e. Left they should destroy them.

18. We will not return unto our houses, until the children of Israel have inherited every man his inheritance:

19. For we will not inherit with them on yonder side Jordan, or forward; because our inheritance is fallen to us on this side Jordan eastward.

20. And Moses said unto them, If ye will do this thing, if ye will go armed before the LORD to war,

20. Moses: Josh. 1. 13. Before the LORD: i.e. Before the Ark, which was the Symbol of the

Lord's Presence. And this they did when the Congregation passed over Jordan, before the Ark passed over, (Josh.

11.) it being expressly said, that the Children of Reuben, Gad, and half the Tribe of Manasseh, passed over arm- before the children of Israel, (v. 12.) and that about thousand prepared for war, passed over before the Lord to battel, (v. 13.)

21. And will go all of you armed over Jordan before LORD, untill he hath driven out his enemies from re him.

12. And the land be subdued be- the LORD: then afterward shall return, and be guiltless be- the LORD, and before Is- and this land shall be your sion before the LORD.

22. Shall be your possession before the LORD: i. e. You shall possess it with the Lord's approba- tion and leave.

23. But if ye will not do so, be- ye have sinned against the RD: and be sure your sin will you out.

23. Your sin will find you out: i. e. You shall be punished for your Disobedience: Or, as the Greek hath

it, Ye shall know your sin when Evils over-take you.

4. Build ye cities for your little ones, and folds for sheep; and do that which hath proceeded out of your

5. And the children of Gad; and the children of Reu- spake unto Moses, saying, Thy servants will do as rd commandeth.

6. Our little ones, our wives, our flocks, and all our , shall be there in the cities of Gilead.

But thy servants will pass every man armed for war, the LORD to battel, as my

27. But thy ser- vants: Josh. 4. 12.

So concerning them Moses commanded Eleazar the , and Joshua the son of Nun, and the chief fathers tribes of the children of Israel :

29. And

29. And Moses said unto them, If the children of Gad, and the children of Reuben will pass with you over Jordan, every man armed to battle before the LORD, and the land shall be subdued before you; then ye shall give them the land of Gilead for a possession.

30. But if they will not pass over with you armed, they shall have possessions among you in the land of Canaan.

31. And the children of Gad, and the children of Reuben answered, saying, As the LORD hath said unto thy servants, so will we do.

32. We will pass over armed before the LORD into the land of Canaan, that the possession of our inheritance on this side Jordan may be sure.

33. And Moses gave unto them, even to the children of Gad, and to the children of Reuben, and unto half the tribe of Manasse the son of Joseph, the kingdom of Sihon king of the Amorites, and the kingdom of Og king of Bashan, the land with the cities thereof, in the coasts, even the cities of the country round about.

to the Children of Manasse, was, because they had dispossessed the Amorite, and had thereupon a fairer pretence. See v. 39. and compare it with Josh. 17. 1.

34. And the children of Gad built Dabon, and Ataroth, and Aroer, 34. Built: Or, paired and fortified.

35. And Atroth, Shopban, and Jaazer, and Jazer.

36. And Beth-nimrah, and Beth-baran, fenced cities, and folds for sheep.

37. And the children of Reuben built Heshbon, and Elealeh, and Kirjathaim,

38. And Nebo, and Baal-meon, (their names being changed) and Stebbah: and gave other names unto the cities which they builded.

38. Their names being changed: They were changed upon the Conquest, and probably upon the

account of the Idolatry which their old Names were the Memorials of: This may be presumed of Nebo and Baal-meon. Baal, or Bel, was the name of an Idol, and so was Nebo also. Bel boweth down, Nebo stoopeth, says the Prophet, Isa. 46. 1. Gave other names unto the cities: Heb. They called by names the names of the cities.

39. And the children of Machir the son of Manasseh went to Gilead, and took it, and dispossessed the Amorite which was in it.

39. Machir: Gen. 50. 23.

40. And Moses gave Gilead unto Machir the son of Manasseh; and he dwelt therein.

40. Gilead unto Machir: i. e. He gave half Mount Gilead to the Posterity

of Machir, Deut. 3. 12, 13. See v. 39.

41. And Jair the son of Manasseh went and took the small towns thereof, and called them Havoth-jair.

41. Jair the son of Manasseh: Deut. 3.

14. Jair was by his Mother's side of the Posterity of Manasseh, 1 Chron. 2. 21, 22.

42. And Nobah went and took Kenath, and the villages thereof, and called it Nobah, after his own name,

C H A P. XXIII.

The ARGUMENT.

The several Removes or Journeys of the Israelites. They are Commanded to destroy the Inhabitants of Canaan, and their Monuments of Idolatry, under a severe Penalty.

1. **T**Hese are the journeys of the children of Israel, which went forth out of the land of Egypt, with their armies, under the hand of Moses and Aaron.

2. And Moses wrote their goings out according to their journeys, by the commandment of the LORD: and these are their journeys according to their goings out.

were directed by God (*Exod. 13, 21. 14. 2. Numb. 10. 13.*) and to Moses his description of them in this place, which tended to the rendering the History the more credible, and to perpetuate the Memory of God's miraculous Works, and special Providence.

3. And they departed from Rameses in the first month, on the fifteenth day of the first month, on the morrow after the passeover, the children of Israel went out with an high hand in the sight of all the Egyptians.

4. (For the Egyptians buried all their first-born, which the LORD had smitten among them: upon their gods also the LORD executed judgments.)

2. By the Commandment of the LORD: These words may well refer both to their Journeyings, which

3. Departed from Rameses: *Exod. 12. 37.* Here follows an account of Two and forty Mansions, reckoning Rameses, the place from whence they set forth, for one.

4. Upon their Gods: See the Note upon *Exod. 12. 12.*

5. And the children of Israel removed from Rameses, and pitched in Succoth.

6. And they departed from Succoth, and pitched in Etham, which is in the edge of the wilderness.

7. And they removed from Etham, and turned again unto Pi-hahiroth, which is before Baal-zephon: and they pitched before Migdol.

8. And they departed from before Pi-hahiroth, and passed through the midst of the sea, into the wilderness; and went three days journey in the wilderness of Etham, and pitched in Marah.

9. And they removed from Marah, and came unto Elim: and in Elim were twelve fountains of water, and threescore and ten palm-trees; and they pitched there.

10. And they removed from Elim, and encamped by the Red-sea: i.e. Upon the Shoar of it.

11. And they removed from the Red-sea, and encamped in the wilderness of Sin.

12. And they took their journey out of the wilderness of Sin, and encamped in Dophkah.

13. And they departed from Dophkah, and encamped in Alush.

14. And they removed from Alush, and encamped at Rephidim, where was no water for the people to drink.

15. And they departed from Rephidim, and pitched in the wilderness of Sinai.

ter they came out of Egypt, and stayed here near a year, viz. to the twentieth day of the second month of the following year, Numb. 10. 11, 12.

15. Wilderness of Sinai: Exod. 19. 1. Hither they came in the third month after

16. And they removed from the desert of Sinai, and pitched at Kibroth-hattavah.

in the Wilderness of Paran, ch. 10. 12. and three days journey from their last Mansion, v. 33.

16. At Kibroth-hattavah: i.e. The graves of lust. See ch. 11. 34. This was

17. And they departed from Kibroth-hattavah, and encamped at Hazeroth.

17. Encamped: Ch. 11. 35.

18. And they departed from Hazeroth, and pitched in Rithmah.

18. Rithmah: This place was likewise in the Wilderness of Pa-

ran, ch. 12. 16. near Kadesh-Barnea, ch. 13. 26.

19. And they departed from Rithmah, and pitched at Rimmon-parez.

20. And they departed from Rimmon-parez, and pitched in Libnah.

21. And they removed from Libnah, and pitched at Rissah.

22. And they journeyed from Rissah, and pitched in Keblathah.

23. And they went from Keblathah, and pitched in mount Shapher.

24. And they removed from mount Shapher, and encamped in Haradah.

25. And they removed from Haradah, and pitched in Makbeloth.

26. And they removed from Makbeloth, and encamped at Tabath.

27. And

27. And they departed from Tabath, and pitched at Tarah.

28. And they removed from Tarah, and pitched in Mitrah.

29. And they went from Mitrah, and pitched in Hoshmonah.

30. And they departed from Hoshmonah, and encamped at Moseroth.

30. Encamped at Moseroth: Deut. 10: 6. and the Note upon that place.

31. And they departed from Moseroth, and pitched in Bene-jaakan.

31. Bene-jaakan: Called Beeroth of the children of Jaakan, Deut. 10: 6. See the Note on ch. 32: 3.

32. And they removed from Bene-jaakan, and encamped at Hor-bagidgad.

32. Hor-bagidgad: Called Gudgodah, Deut. 10: 7.

33. And they went from Hor-bagidgad, and pitched in Jotbathah.

33. Jotbathah: The same with Jotbath, Deut. 10: 7.

34. And they removed from Jotbathah, and encamped at Ebronah.

35. And they departed from Ebronah, and encamped at Ezion-gaber.

35. Ezion-gaber: This lay on the Shore of the Red-sea, 1 King. 9: 26.

36. And they removed from Ezion-gaber, and pitched in the wilderness of Zin, which is Kadesh.

36. Wilderness of Zin: Chap. 20: 1. Which is Kadesh: That is, it was at

Kadesh where they pitched. There was a twofold Kadesh; viz. Kadesh-barnea, which was the fifteenth Mansion: (See verse 18.) and in the South-part of Canaan, (chap. 34: 4. Josh. 15: 3.) and in the Wilderness of Paran, (chap. 12: 16.) And Kadesh, in the Wilderness of Zin; of which mention

is made here. This was upon the Borders of Edom, (chap. 20. 14.) towards Ezion-gaber, and the Red-sea, (chap. 2. 8.)

37. And they removed from Kadesh, and pitched in mount Hor, in the edge of the land of Edom.

37. Kadesh: Chap. 20. 22. Mount Hor: See ch. 20. 22, 23. the same with Mosera,

Deut. 10. 6. See the Note on that place.

38. And Aaron the priest went up into mount Hor, at the commandment of the LORD, and died there in the fortieth year, after the children of Israel were come out of the land of Egypt, in the first day of the fifth month.

38. Aaron: Chap. 20. 25. Deut. 32. 50.

39. And Aaron was an hundred and twenty and three years old, when he died in mount Hor.

40. And king Arad the Canaanite (which dwelt in the south, in the land of Canaan) heard of the coming of the children of Israel.

40. King Arad: Chap. 21. 1, &c.

41. And they departed from mount Hor, and pitched in Zalmonah.

41. Hor: Chap. 21. 4.

42. And they departed from Zalmonah, and pitched in Punon.

43. And they departed from Punon, and pitched in Oboth.

44. And they departed from Oboth, and pitched in Ije-abarim, in the border of Moab.

44. Ije-abarim: Or, Heaps of Abarim. This is called Iim (being absolutely taken) verse 45.

45. And they departed from Iim, and pitched in Dibben-gad.

46. And they removed from Dibben-gad, and encamped in Almon-diblathaim.

47. And

47. And they removed from Almon-diblathaim, and pitched in the mountains of Abarim, before Nebo.

48. And they departed from the mountains of Abarim, and pitched in the plains of Moab, by Jordan near Jericho.

49. And they pitched by Jordan from Beth-jesimoth, even unto Abel-shittim, in the plains of Moab.

49. Abel-shittim : Or, the Plains of Shittim. See chap. 25. 1.

50. And the LORD spake unto Moses, in the plains of Moab, by Jordan near Jericho, saying,

51. Speak unto the children of Israel, and say unto them, When ye are passed over Jordan, into the land of Canaan ;

51. When ye are : Deut. 7. 2. Josh. 11, 12.

52. Then ye shall drive out all the inhabitants of the land from before you, and destroy all their pictures, and destroy all their molten images, and quite pluck down all their high places.

52. All their pictures : All those Images and Representations upon what Material soever they were wrought, which were worshipped, or designed for such an

use. See Deut. 16. 22. with Levit. 26. 1. High places : i. e. All Groves or Chappels for Worship, which were generally in high places. See Deut. 12. 2.

53. And ye shall dispossess the inhabitants of the land, and dwell therein : for I have given you the land to possess it.

54. And ye shall divide the land by lot, for an inheritance among your families, and to the more ye shall give the more inheritance, and to the fewer ye shall give the less inheritance : every man's inheritance.

54. Ye shall divide : Chap. 26. 53. and the Note on verse 55. Give the more inheritance ; Heb. Multiply his inheritance. Give the less

ritance shall be in the place where his lot falleth; according to the tribes of your fathers, ye shall inherit.

less inheritance: Heb. Diminish his inheritance.

55. But if ye will not drive out the inhabitants of the land from before you: then it shall come to pass, that those which ye let remain of them, shall be pricks in your eyes, and thorns in your sides, and shall vex you in the land wherein ye dwell.

55. Pricks in your eyes, and thorns in your sides: Josh. 23, 23. Judg. 2-3. i.e. They shall torment and mischief you. Pricks and Thorns are wont to do.

56. Moreover, it shall come to pass, that I shall do unto you, as I thought to do unto them.

CHAPTER XXXIV.

THE ARGUMENT.

Of the Borders of the Land of Canaan. The Names of those Men who were to divide it.

1. **A**ND the LORD spake unto Moses, saying,

2. Command the children of Israel, and say unto them, When ye come into the land of Canaan (this is the land that shall fall unto you for an inheritance, even the land of Canaan with the coasts thereof.)

3. Then your south-quarter shall be from the wilderness of Zin, along by the coast of Edom, and your south-border shall be the out-most coast of the salt-sea eastward.

3. Your south-quarter: Josh. 15, 1. In this Quarter fell the Lot of the Tribe of Judah. And the Land, which they were to have.

Bound to enter into, was thus set out, that they might know the bounds of their Conquest, and not think themselves at liberty to invade the Possessions of their Neighbours. *Solo-sea*: This is also called the *Dead-sea*, and is the *Lake of Sodom*. See the Note on *Gen. 14. 3.*

4. And your border shall turn from the south to the ascent of *Akrabbim*, and pass on to *Zin*: and the going forth thereof shall be from the south to *Kadesh-barnai*, and shall go on to *Hazar-addar*, and pass on to *Azmon*.

4. *Kadesh-barnai*: See the Note on *Ex. 33. 36.*

5. And the border shall fetch a compass from *Azmon* unto the river of *Egypt*, and the goings out of it shall be at the sea.

5. Unto the river of *Egypt*: See *Gen. 15. 18.* with the Note.

6. And as for the western-border, you shall even have the great sea for a border: this shall be your west-border.

6. The great sea: That is, the Sea called the *Mediterranean*.

7. And this shall be your north-border; from the great sea, you shall point out for you mount *Hor*.

7. Mount *Hor*: Not the place where *Aaron* died, but a Mount in the North of *Libanus*, which was the highest Mountain.

8. From mount *Hor* ye shall point out your border unto the entrance of *Hamath*: and the goings forth of the border shall be to *Zedad*.

9. And the border shall go on to *Ziphron*; and the goings out of it shall be at *Hazar-enan*: this shall be your north-border.

10. And ye shall point out your east-border from *Hazar-enan* to *Shepham*.

11. And

11. And the coast shall go down from Shephard to Riblah; on the east-side of Ain; and the border shall descend, and shall reach unto the side of the sea of Chinnereth east-ward.

Job. 6. 1. A farther account of the Bounds of this Land, which did lie within Jordan, is to be had from the Book of Joshua.

11. Side: Heb. Shoulder. Sea of Chinnereth: This is called the Lake of Genesareth, Luk. 5. 1. and the Sea of Galilee, or of Tyberias.

12. And the border shall go down to Jordan, and the goings out of it shall be at the salt-sea: This shall be your land with the coasts thereof round about.

13. And Moses commanded the children of Israel, saying, This is the land which ye shall inherit by lot, which the LORD commanded to give unto the nine tribes, and to the half-tribe.

14. For the tribe of the children of Reuben, according to the house of their fathers, and the tribe of the children of Gad, according to the house of their fathers, have received their inheritance, and half the tribe of Manasseh have received their inheritance.

14. For the tribe: Chap. 52. 33. Josh. 14. 2, 3.

15. The two tribes and the half-tribe have received their inheritance on this side Jordan near Jericho, east-ward, toward the sun-rising.

16. And the LORD spake unto Moses, saying,

17. These are the names of the men which shall divide the land unto you: Eleazar the priest, and Joshua the son of Nun.

17. Eleazar: Josh. 19. 51.

18. And ye shall take one prince of every tribe, to divide the land by inheritance.

19. And the names of the men are these: Of the tribe of Judah, Caleb the son of Jephunneh.

20. And

20. And

20. And of the tribe of the children of Simeon, Shemuel the son of Ammibud.

21. Of the tribe of Benjamin, Elidad the son of Chislon.

22. And the prince of the tribe of the children of Dan, Bukki the son of Jogli.

23. The prince of the children of Joseph, for the tribe of the children of Manasseh, Hanniel the son of Ephod.

24. And the prince of the tribe of the children of Ephraim, Kemuel the son of Shiphthan.

25. And the prince of the tribe of the children of Zebulun, Elizaphan the son of Parnach.

26. And the prince of the tribe of the children of Issachar, Paltiel the son of Azzan.

27. And the prince of the tribe of the children of Asher, Abihud the son of Shelomi.

28. And the prince of the tribe of the children of Naphtali, Pedabel the son of Ammibud.

29. These are they whom the LORD commanded to divide the inheritance unto the children of Israel in the land of Canaan.

CHAP. XXXV.

The ARGUMENT.

Eight and forty Cities are appointed for the Levites. Of the Suburbs of those Cities. Of the Cities of Refuge. Of Man-slaughter, and of Murder.

1. **A**ND the LORD spake unto Moses in the plains of Moab, by Jordan near Jericho, saying,

2. Command the children of Israel, that they give unto the Levites of the inheritance of their possession, cities to dwell
2. Command: Josh.
21. 2.

in: and ye shall give also unto the Levites suburbs for the cities round about them.

3. And the cities shall they have to dwell in, and the suburbs of them shall be for their cattel, and for their goods, and for all their beasts.

4. And the suburbs of the cities which ye shall give unto the Levites, shall reach from the wall of the city and outward, a thousand cubits round about.

4. A thousand cubits round about: The Greek Interpreters say two thousand: And this seems to agree best with

what is said in the following Verse. But the difficulty which ariseth from comparing these words with *verse 5.* may be solved, without supposing any Error in the Hebrew Text in this place. For supposing One thousand Cubits in length from each side of the City to be the extent of its Suburbs, which is here affirmed, the Two thousand Cubits (*v. 5.*) is but the Measure of the breadth of the Suburbs on each quarter of the City; *viz.* On the East and South, and West and North, sides of it. Nor does it appear that the fifth Verse imports any more than the breadth of the several Sides, or extremities of the Suburbs.

5. And ye shall measure from without the city on the east-side two thousand cubits, and on the south-side two thousand cubits, and on the west-side two thousand cubits, and on the north-side two thousand cubits: and the city shall be in the midst: this shall be to them the suburbs of the cities.

6. And among the cities which ye shall give unto the Levites, there shall be six cities for refuge, which ye shall appoint for the manslayer, that he may flee thither: and to them ye shall add forty and two cities.

8. Six cities for refuge: Deut. 19. 41. Josh. 20. 2. and 21. 3. These were for the relief of the Manslayer, but not of the Murderer, *verse 21.* To them ye shall add;

Heb. Above them ye shall give.

7. So all the cities which ye shall give to the Levites, shall be forty and eight cities: them shall ye give with their suburbs.

8. And the cities which ye shall give, shall be of the possession of the children of Israel: from them that have many, ye shall give many; but from them that have few, ye shall give few: every one shall give of his cities unto the Levites, according to his inheritance which he inheriteth.

9. And the LORD spake unto Moses, saying,

10. Speak unto the children of Israel, and say unto them, When ye become over Jordan, into the land of Canaan:

11. Then ye shall appoint you cities, to be cities of refuge for you; that the slayer may flee thither which killeth any person at unawares.

12. And they shall be unto you cities for refuge from the avenger; that the man-slayer die not, until he stand before the congregation in judgment.

of Redemption of Estates belonged to the nearest of the kindred, it imports such a Kinsman here. *Until he stand before the Congregation*: The City of Refuge protected the Innocent, and such as were not condemned, but it did not protect them from giving an account before the Judges: Thus they were obliged to do at their entrance into the City of Refuge, *Josh. 20, 4.* or in the place where the fact was committed.

13. And of these cities which ye shall give, six cities shall ye have for refuge.

8. He inheriteth: Heb. They inherit.

10. When: Deut. 19. 2. Josh. 20. 2.

11. Unawares: Heb. By Error: i.e. Without Malice or Design. See v. 20, 25.

12. From the avenger: He is called The avenger of blood, v. 19. The Hebrew signifies a Redeemer, and, because the right

14. Ye shall give three cities on this side Jordan, and three cities shall ye give in the land of Canaan, which shall be cities of refuge.

15. These six cities shall be a refuge, both for the children of Israel, and for the stranger, and for the sojourner among them; that every one that killeth any person unawares, may flee thither.

journer, who though he did not oblige himself to all the Laws, was yet permitted to live among them.

16. And if he smite him with an instrument of iron (so that he die) he is a murderer: the murderer shall surely be put to death.

Hand-weapon of Wood, because it is presumable that he who strikes with such killing Instruments does intend to take away life; whereas it is indeed the Design and Empty ty which speak a Man a Murderer, v. 20, 21.

17. And if he smite him with throwing a stone (wherewith he may die) and he die, he is a murderer: the murderer shall surely be put to death.

15. For the stranger: Or, Profelyte, as the Greek have it; i.e. One who undertakes the Religion of the Israelites, and was thereby distinguished from the So-

16. And if he smite him, &c. Exod. 21

14. Here are mentioned an Instrument of Iron, a Stone, and

17. With throwing a stone: Heb. With a stone of the hand.

18. Or if he smite him with any band-weapon of wood (wherewith he may die) and he die, he is a murderer: the murderer shall surely be put to death.

19. The revenger of blood himself shall slay the murderer: when he meeteth him, he shall slay him.

do it lawfully, but is obliged to see it be done by others, at least; for the Murderer ought not to live: See v. 31, and the City of Refuge must not protect him, Dent. 19, 12, 13.

19. The revenger of blood himself shall slay the murderer:

He may not only

1. But if he thrust him of hand or hurl at him by laying of hands, that he die; 20. If he: Deut. 19. 11.

Or in enmity smite him with his hand, that he die: he that smite him shall surely be put to death; for he is a murderer: theenger of blood shall slay the murderer when he meeteth him. 21. With his hand: In this case where the Enmity is proved, he that kills is a Murderer, whatever Instrument he used. And on the other hand, he that did

ate is no Murderer, though he killed a Man with a Instrument. See the Note on v. 16.

But if he thrust him suddenly without enmity, or have cast him any thing without laying hands: 22. Without enmity: Exod. 21. 13.

Or with any stone wherewith a man may die, him not, and cast it upon him that he die, and was enemy, neither sought his harm:

Then the congregation shall judge between the slayer, and theenger of blood, according to judgments. 24. The congregation: The Judges or Elders to whom such Causes belong. See v. 12. and Josh. 20. 4.

And the congregation shall deliver the slayer out of the hand of the revenger of blood, and the congregation shall restore him to the city of his refuge, whither he was fled: and he shall abide in it unto the death of the high-priest, which is anointed with the holy oyl. 25. Unto the death of the high-priest: That being a time of publick mourning, when their great Advocate died, was a fit season for Men to lay aside their private Animosities, and forget their particular

and Quarrels. Beside, this does fairly intimate, that redemption and our Liberty from the guilt of our sin.

fine is owing to the death of Christ, our great High priest.

26. But if the slayer shall at any time come out the border of the city of his refuge, whither he is fled :

27. And the revenger of blood find him without the borders of the city of his refuge, and the revenger of blood kill the slayer ; he shall not be guilty of blood :

27. He shall be guilty of the Heb. No blood shall be to him.

28. Because he should have remained in the city of refuge, until the death of the high-priest : but after the death of the high-priest, the slayer shall return into the land of his possession.

29. So these things shall be for a statute of judgment unto you, throughout your generations in all your dwellings.

29. Be at your dwellings : That in the whole Land which you are given to possess, you shall observe this Law, which did not oblige them out of the own Land. See v. 10.

observe this Law, which did not oblige them out of the own Land. See v. 10.

30. Whoso killeth any person, the murderer shall be put to death by the mouth of witnesses : but one witness shall not testify against any person, to cause him to die.

30. Absurdness of witnesses : Deut. 17. and 19. 15. Mat. 18. 16. 2 Cor. 13. Heb. 10. 28.

31. Moreover, ye shall take no satisfaction for the life of a murderer, which is guilty of death : but he shall be surely put to death.

31. Satisfaction Or, Price. Cal of death : Heb. 9. 12. ty to die.

32. And ye shall take no satisfaction for him that is fled to the city of his refuge, that he should come again to dwell in the land, until the death of the priest.

33. So ye shall not pollute the land wherein ye are: for blood it defileth the land: and the land cannot be cleansed of the blood that is shed therein, but by the blood of him that shed it.

33. Pollute: Or, Make it guilty. The land cannot be cleansed: Heb. There can be no expiation for the land.

34. Defile not therefore the land which ye shall inhabit, wherein I dwell: for I the LORD dwell among the children of Israel.

34. Defile not: Do not render unclean by your evil practices.

CH A P. XXXVI.

The ARGUMENT.

A Question put to Moses relating to the Inheritances of Daughters. The Law concerning the Marriage of Heiresses. The Marriage of the Daughters of Zelophehad agreeably to that Law.

1. **A**ND the chief fathers of the families of the children of Gilead, the son of Machir, the son of Manasseh, of the families of the sons of Joseph, came near, and spake before Moses, and before the princes the chief fathers of the children of Israel:

1. **A**ND the chief fathers of the families of the children of Gilead: These principal Men it well became to take care of the common Interest of the whole Tribe; but then they were, it is likely,

that part of them who had not yet received their Inheritance (it being their Interest) but were to receive it in Canaan. For it is evident, that the Daughters of Zelophehad received their Inheritance within the Land of Canaan, and not on the other side of Jordan, Josh. 17-3.

2. And

2. And they said, The LORD commanded my lord to give the land for an inheritance by lot to the children of Israel: my lord was commanded by the LORD to give the inheritance of Zelophehad our brother, unto his daughters.

3. And if they be married to any of the sons of the other tribes of the children of Israel, then shall their inheritance be taken from the inheritance of our fathers, and shall be put to the inheritance of the tribe whereunto they are received: so shall it be taken from the lot of our inheritance.

would be in the hands of another Tribe, and the Children would be of the Tribe of their Father. Whereunto they are received: Heb. Unto whom they shall be.

4. And when the jubile of the children of Israel shall be, then shall their inheritance be put unto the inheritance of the tribe whereunto they are received: so shall their inheritance be taken away from the inheritance of the tribe of our fathers.

because by these Marriages the Families will be lost, being quite passed away to another Family and Tribe unto which these Daughters shall happen to marry.

5. And Moses commanded the children of Israel according to the word of the LORD, saying, The sons of Joseph both said well.

3. Then shall inheritance, &c. This inconvenience might be very great, affect the Tribes, and bring a great confusion, so much that the distinction of Tribes might in time be lost for the Inheritance.

4. And when the jubile, &c. &c. This mischief will be remedied by the year of Jubile, which was designed to preserve the Families in the Tribes, as they were at the first.

6. This is the thing which the LORD hath commanded concerning the daughters of Zelophehad, saying, Let them marry to whom they think best; onely to the family of the tribe of their father shall they marry.

6. *Marry.* Heb. *Be wives.* *Ques.* *To the family of the tribe.* They were confined not onely to the Tribe, but also to the Family, as appears from these words and

v. 8. and also from the Reason of the Law, which designed the preservation of the Family as well as of the Tribe. And the Daughters of Zelophehad, when they begged an Inheritance, said, *Why should the name of our father be done away from among his family?* ch. 27. 4. And this was one reason why the Law was made of marrying a Brother's Wife, *Deut. 25. 6.* And agreeably hereunto these Daughters of Zelophehad marry to their first Cousins (v. 11.)

7. So shall not the inheritance of the children of Israel remove from tribe to tribe: for every one of the children of Israel shall keep himself to the inheritance of the tribe of his fathers.

8. And every daughter that possesseth an inheritance in any tribe of the children of Israel, shall be wife unto one of the family of the tribe of her father, that the children of Israel may enjoy every man the inheritance of his fathers.

8. Every daughter that possesseth: This Law concerns Daughters but not Sons, who might marry into other Tribes. And not all Daughters, but such onely as were Heiresses.

9. Neither shall the inheritance remove from one tribe to another tribe; but every one of the tribes of the children of Israel shall keep himself to his own inheritance.

9. Neither shall the inheritance, &c. Which by this Law was effectually prevented.

10. Even as the LORD commanded Moses, so did the daughters of Zelophehad.

11. For Mahlah, Tirzah, and Hoglah, and Milcab, and Noah, the daughters of Zelophehad, were married unto their father's brothers sons.

11. For Mahlah, &c. ch. 27. 1.

12. And they were married in to the families of the sons of Manasse the son of Joseph and their inheritance remained in the tribe of the family of their father.

12. Into the families: Heb. To some that were of the families.

13. These are the commandments and the judgments which the LORD commanded by the hand of Moses to the children of Israel in the plains of Moab, by Jordan near Jericho.

DEUTERONOMY

DEUTERONOMY

THE

NOV 28 1882

For the Library of the
New York Public Library
Astor, Lenox and Tilden Foundations
New York

THE

Fifth Book of Moses,

CALLED

DEUTERONOMY.

B b 2

IHT

(38)

THE

OF THE

Book of Moses

DECEASED

OF THE

OF THE

Who ...
was in mind of ...
of Rulers, the ...
He goes on to ...
passage by the ...
ing over the ...
B. 3

THE
General Argument
OF THE
Fifth Book of *M O S E S*,
CALLED
DEUTERONOMY.

THIS Book is called *Deuteronomy*, which, in the *Greek* Tongue, imports a Repetition of the Law; And it is so called very fitly. There being in this Divine Book a Repetition not onely of many Facts, which had passed before, but of many Laws also which were mentioned before.

When and where these words were spoken, we are told *ch. i. 1, 3.* *Moses* puts the *Israelites* in mind of God's promise, of the choice of Rulers, the sending Spies, and their Disobedience. He goes on to mind them of their Passage by the Country of *Esau*, and their going over the Brook *Zared*; And their Victory

over *Sidon*. And for their farther encouragement to trust in God for the future, he relates the Conquest of *Og*, and the distribution of the conquered Land: As also his Command to *Joshua*; and he relates how he was bidden from entering into the promised Land; chap. 1, 2, 3.

Then follows a most patheticall Exhortation to Obedience, and Caution against Idolatry, with an account of the Cities of Refuge set apart on this side of *Jordan*. *Moses* proceeds to mind them of the Covenant in *Horeb*, and repeats to them the Ten Commandments, and presseth them to Obedience, particularly to the Love and Fear of God: They are warned against Communion with the Nations, and assured of Victory, chap. 4, 5, 6, 7.

Moses goes on to press the *Israelites* to Obedience, and warns them not to forget God in their plenty, and not to conceit well of themselves; and to that purpose minds them of their frequent Rebellions. He farther relates the Mercy of God in restoring the Two Tables, and separating the *Levites*, and from several Arguments proceeds to move them to Obedience, chap. 8, 9, 10, 11.

He commands them to destroy all Monuments of Idolatry; and to show due regard to the place which God should choose to place His Name there; And not to spare the Entrance to Idolatry, nor the City that falls into it; He forbids them the disfiguring themselves in

Mourning

Mourning for the dead: He lets them know
 what Creatures may and may not be eaten:
 And gives them farther direction as to the
 Tithes of the third year: chap. 12. chap. 13. 14.
 He proceeds to speak of the year of Release
 of Hebrew Servants; of the Firstlings of the
 Cattel; of the several Feasts; of Judges and
 Judgment of Idolatry, and the Punishment
 thereof of hard Controversies, and the De-
 termination thereof; of the Choice and Duty
 of a King: chap. 15. 16. 17.
 Of the Portion of the Priests and Levites;
 The Messiah promised; The way of judging
 of a false Prophet; of the Cities of Refuge;
 of removing the Land-mark; of Witnesses,
 and the Punishment of a false Witness; of
 Warring, and the part of the Priest and Offi-
 cers on this occasion; of the Usage to be
 shewed towards those they War with; of the
 Town that are to be spared in a Siege; of the
 Execution of an uncertain Murder; of a Cap-
 tive Woman to be taken for a Wife; of a Re-
 bellious Son; and of him that is hanged, chap.
 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30.
 Of Brotherly kindness; distinction of Sex
 of the nest of Birds; of Battlements to Hou-
 ses of Confusion of Kings; of Fringes of
 his sheet and his Wife; of several sorts of
 Unleavened Bread; Of entering into the Congrega-
 tion; Of Pursuit of the Fugitive Servant; of
 Filthiness; of Vows and Trophies; of Di-
 vorce of the newly Married; Pledges; Man-
 gainuom B b 4 stealing;

feeding; Leviticus 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849, 850, 851, 852, 853, 854, 855, 856, 857, 858, 859, 860, 861, 862, 863, 864, 865, 866, 867, 868, 869, 870, 871, 872, 873, 874, 875, 876, 877, 878, 879, 880, 881, 882, 883, 884, 885, 886, 887, 888, 889, 890, 891, 892, 893, 894, 895, 896, 897, 898, 899, 900, 901, 902, 903, 904, 905, 906, 907, 908, 909, 910, 911, 912, 913, 914, 915, 916, 917, 918, 919, 920, 921, 922, 923, 924, 925, 926, 927, 928, 929, 930, 931, 932, 933, 934, 935, 936, 937, 938, 939, 940, 941, 942, 943, 944, 945, 946, 947, 948, 949, 950, 951, 952, 953, 954, 955, 956, 957, 958, 959, 960, 961, 962, 963, 964, 965, 966, 967, 968, 969, 970, 971, 972, 973, 974, 975, 976, 977, 978, 979, 980, 981, 982, 983, 984, 985, 986, 987, 988, 989, 990, 991, 992, 993, 994, 995, 996, 997, 998, 999, 1000.

ed in the Charge brought against it. I shall
 not enlarge here, but just touch upon some
 Heads. Though Idolatry were forbidden be-
 fore, yet we find not so express a Law con-
 cerning the Enticers to it, and concerning the
 Apostate City, as we find here, *chap. 13*. The
 Laws of abiding by the determination of the
 Judges, and of Electing a King, (*chap. 17*.) are
 new Laws. The Prediction of a Succession of
 Prophets is so likewise, *chap. 18*. And so is the
 Law concerning the Punishment of False-wit-
 nesses, *chap. 19. 16*. And so are those Laws
 concerning the Priests and Officers in time of
 War, and that relating to the besieging a City,
chap. 20. The same may be said of the Laws
 concerning the Expiation of an uncertain Mur-
 der; of a Captive taken to Wife; of the Right
 of the First-born; of the rebellious Son; and
 those that were hanged, mentioned *chap. 21*.
 We shall find more such Laws not mentioned
 any where before, *chap. 22*. and *chap. 23*. and
chap. 24. and *chap. 25*. and *26*. and *27*. and *31*.
 The Song of Moses, and the Blessing of the
 Tribes, are not to be found in the foregoing
 Books. Here is in this Book very much mat-
 ter entirely new, longer yet than when they were
 first. Another great part of this Book consist-
 of Motives to Obedience. Although some-
 thing to this purpose had been said before, yet
 nothing in comparison to what is said in this
 Book. And thus far again this Book is un-
 questionable as to the Charge brought against
 it.

Book of DEUTERONOMY. 191

There are such as found the most pathetick
 & powerfull, and pressing Motives to Obedi-
 ence of which see Chap. 4. 6, 8, 10, 12, and
 30 And who ever will take the pains to go
 through several Topics here laid before us,
 will own this to be true. And who Ministers
 be labour in the Word and Doctrine, may
 see (if I may) themselves with many moving
 arguments to perswade the People to obdy the
 will of God, & and to be seriously Religious
 in this part of the Book did very well be-
 come the inspired Writer of it. For this Man
 God did pursue the great Purpose of his
 mission, not only what he said before
 to People the Divine Laws, but when he
 exhorted them to obey them. He was God's
 Messenger, and 'twas not only his business
 to declare God's Will; but to press those to
 whom he had done that, to obey it. For this
 Exhortation to Obedience hath a direct ten-
 dency to obtain the great End of the wise
 Legiver. For he must be supposed always
 appoint his Laws in order to have them
 obeyed. And to that purpose they who preach
 these Laws directly set out the End of their
 Ministry, when they represent to the People
 how much it is their Interest and their Duty
 to yield ready and unfeigned Obedience to
 the Lord their God. And so they do not only
 in these parts of this Book that are
 in which they are either Repetitions of Ma-
 gistrate Right, or they are Repetitions of Equity.

Of

Of each of these tis no difficult thing to give a very fair account.

First, As to Repetitions of Matters of Fact, with which this Book begins; and we have such Repetitions in the first three Chapters of this Book. But then these are not bare and jejune Repetitions, but are made use of to a noble purpose, as will appear to the diligent Reader; *viz.* To encourage the People from the Consideration of what God had already done to hope and trust in him for the time to come. So that here we have the Application of the History of those Facts to an excellent End and Purpose.

Secondly, As to the Repetitions of *Laws*, tis as easie to give an account of them also. We shall find very great advantages in these Repetitions, if we read these Holy Books with that diligence and application which we ought to do. As for instance: (1.) These Repetitions of *Laws*, formerly given, are such, that they give a more clear and distinct meaning of those *Laws*, than was to be collected from what had been said. So that the Repetition does lay before the Reader an Explication of the repeated *Law*. Of this I shall give some instances, *Exod. 21. 16. He that stealeth a man, &c. shall surely be put to death.* Onkelos renders it, *He that stealeth one of the children of Israel.* I should in this case be ready to suspect that Paraphrase to be partial, and giving too limited a sense of those words. But when *Moses* repeats the *Law*,
he

Book of DEUTERONOMY. 397

he hath the same, and confirms that Sense which that Paraphrast hath given. For thus he hath it: *If a man be found stealing any of his brethren of the children of Israel.* Deut. 24. 7. Again, *If thou buy an Hebrew servant, six years he shall serve: and in the seventh he shall go out free for nothing.* Exod. 21. 2. This Law is repeated and explained in Deuteronomy. There 'tis said, *When thou sendest him out free from thee, thou shalt not let him go away empty: thou shalt furnish him liberally out of thy stock, &c.* chap. 15. 12, 13, 14. Again, *If thou meet thine enemies ox or his ass going astray, &c.* Exod. 23. 5, &c. This Law is repeated thus, *Thou shalt not see thy brother's Ass, &c.* Deut. 22. 24. See Deut. 22. 1. Which words determine the sense of that Law, Exod. 23. 15. *And none shall appear before me empty.* This Law is farther explained, Deut. 16. 2. See the Note on that place. *The wages of him that is hired, shall not abide with thee all night, &c.* Levit. 19. 13. This Law receives a great Explication from Deut. 24. 14, 15. *Thou shalt not oppress an hired servant, that is poor and needy, whether he be of thy brethren, or of thy strangers that are in thy land, &c. At his day thou shalt give him his hire, &c.* (2.) Sometimes a Law is repeated with a Caution to the Israelites, that they do not make an ill use of the Law. Of this we have a remarkable instance, Deut. 15. where there is a Repetition of the Law of Release mentioned, Levit. 25. But there is added a Caution,

Caution, w. 19. Beware that thou be not a thought in thy wicked heart, saying, The seventh year, the Year of release is at hand: And thine eye be evil against thy poor brother, and thou givest him nought, and he cry unto the Lord against thee, and it be sin unto thee. 11 (3.) Sometimes no matter, or a new reason, is added to the repeated Law. Thus it is in those Laws repeated from Exod. 26. in Deut. 5. 15, 16. Another instance we have to this purpose, chap. 16. 2. And another Deut. 18. 3. where we have an addition granted towards the Maintenance of the Priests. (4.) Sometime we have a Dispensation allowed, in some case, as to a Temporal Law that was mentioned before. Of this we have a remarkable instance, Deut. 12. 15, 21. 21. 14. These Repetitions do mightily engage the diligent and carefull Reader to compare Spiritual things with Spiritual. God is not tied to our Rules and Methods, to deliver his Laws, as we teach Arts and Sciences by certain Rules, which the Wit of Man hath devised. 'Tis enough that he deliver his Will as he thinks fit; And if He think fit to do it by Parts, and upon sundry Occasions, 'twill well become us to use the greater diligence in collecting and laying things together, that we may by this means arrive at the sense and meaning of the whole Revelation. If these things be duly considered, we shall not find any force in this popular and loose Objection which is brought against this Book. And I shall on this occasion add,

V. That

and that if these Repetitions had not been written by *Moses*, and had been put together by an uncertain Collector of some loose Papers, they might have been printed easily. But now very likely we had ever had these Books in this Order, if *Moses* himself had not been the Author of them. Here's no new or worldly Artifice or Craft, in nothing appears here the Artifice: and the Way and Order in which these things are delivered, will hardly allow us if we consider things with Application to call this *Order*, for *Order*, of these Holy Books in question. I am of belief, that the little Variety we find in the four Gospels, is far from being an Objection against those Books, that they rather confirm us in the truth of them, as Books that were not composed by Confederacy and Combination. This history be said of these Books. The Repetitions and Varieties are no Objection against them, as against their Author.

A Return to this Book called *Deuteronomy*, which lies before us. A Book that hath all the Marks and Signatures of a Divine Original, and an inspired Author, as *Moses* was. 'Tis hardly possible for any man to read it with a cold eye, but he must be the better for it. 'Tis fraught with admirable Precepts of Piety, Justice, Charity, Humanity, and Fortitude. These Precepts are backed with Motives so, Obsolete, that are strong and penetrating, that are lively and poignant, that are most pathetic and

400: *The General Argument of the, &c.*

and moving. He must be very stupid and profligate that does not embrace it with the Highest Veneration. How does *Moses*, this Man of God, Court the *Israelites* to be Obedient and Happy! What wondrous Cure does he shew! He speaks as becomes the greatest Prophet, and one Divinely inspired: *Take heed to thy self, and keep thy soul diligently, lest thou forget the things which thine eyes have seen,* (chap. 4. 9.) *Take ye therefore good heed unto your selves,* (v. 15.) *Beware that thou forget not the Lord thy God,* (chap. 8. 11.) *Take heed to your selves, that your heart be not deceived,* (chap. 10. 16.) He calls Heaven and Earth to witness against them: He lays before them Life and Death, Blessing and a Curse.

To conclude: Here's enough to engage the Reader, that hath any sparks of Goodness left. And for the Pious Reader, his Heart must be melted down when he reads it, and burn with in him. Here's nothing required so much as an honest Mind. The Book is generally plain, and very easie to be understood. God grant we may read it with due care, and not put a bar to our profiting by it.

NOTES

NOTES

ON THE Book of DEUTERONOMY.

CHAPTER

THE ARGUMENT.

The Speech of Moses to the Israelites at the end of the fortieth year. He puts them in mind of God's Oath to their Fathers, of his giving them Rulers, and the sending the Spies to search the Land; and of God's Anger for their Unbelief.

These be the words which *Moses spake unto all Israel, on this side Jordan in the wilderness in the plain over against the Red-sea, between Paran, and Taphel, and Laban, and Hazereth, and Dizabab.*

Which *Moses spake: i. e. Which Moses had formerly spoken, and which are here repeated and set down for the benefit of the surviving Israelites. The Red-sea: Or, Zuph: It*

is possible that Zuph may in this place signifie some other place so called, and not the Red-sea; for Sea is not in the Hebrew: And yet there is no difficulty in supposing it to signifie the Red-sea here, because the Text implies no more than this, That the words here set down were spoken in

the places named. *Hazereth*: See *Numb.* 11. 35. *Dia-bat*. This seems to import a place that was named from Gold found there. See the *Vulgar* and *LXXII* interpreters.

2. (There are eleven days journey from Horeb by the way of mount Seir, unto Kadesh-barnea)

There are eleven days journey, &c. The design of these words seems to be

this, That though the *Israelites* were not on this side Jordan (*v. 5.*) the reason of their long stay in the Wilderness is not to be imputed to the length of the way, it being but eleven days journey from Horeb to Kadesh-barnea, a place not far from the promised Land.

3. And it came to pass in the fortieth year in the eleventh month, on the first day of the month, that Moses spake unto the children of Israel according unto all that the LORD had given him in commandment unto them;

After he had slain Sihon the king of the Amorites, which dwelt in Heshbon, and Og the king of Bashan, which dwelt at Edrei.

After he had slain Sihon: *Numb.* 21. 24. 25.

5. On this side Jordan, in the days of Moab, began Moses to declare this law, saying, Hearken, O ye people, who survived their rebellious forefathers.

5. To declare: That is to explain it, and make it known to this People.

6. The LORD our God spake unto us in Horeb, saying, Ye have dwelt long enough in this mount:

6. Ye have dwelt long enough, &c. It appears by comparing *Exod.* 19. 1

with *Numb.* 19. 11, 12. that they continued in the Wilderness of Sinai for the space of almost a Year; in which time they received their Law, erected their Tabernacle, numbered their People, set up their Standards, and encamped by them in the order prescribed, and were therefore sufficiently provided to march onwards in great order.

7. Turn you, and take your journey, and go to the mount of the Amorites, and unto all the places nigh therunto, in the plain, in the hills, and in the vale, and in the south, and by the sea-side to the land of the Canaanites, and unto Lebanon, unto the great river, the river Euphrates.

7. All the places nigh therunto: Heb. All his neighbourhood. In the south, &c. These which follow are the several Coasts, or sides of the land, the Sea-side being on the West, Lebanon on the North, and Euphrates on the East.

8. Behold, I have set the land before you: go in and possess the land which the LORD swore unto your fathers, Abraham, Isaac, and Jacob, to give unto them, and to their seed after them.

8. Set: Heb. Given. Abraham: Gen. 15. 18. and 22. 7, 8.

9. And I spake unto you at that time, saying, I am not able to bear you my self alone:

9. At that time: That is, about the time of our removing from Sinai at Horeb.

For though the coming of Jethro be mentioned (Exod. 18.) before the giving of the Law, yet it does not thence follow, that he gave Moses the advice mentioned (Exod. 18.) before this time. And by comparing Numb. 10. 29. and the Note on that place with what is said here, Jethro seems to have continued with Moses till the Israelites removed from Horeb, and to have given his Counsel at that time.

10. The LORD your God hath multiplied you, and behold, you are this day as the stars of heaven for multitude.

11. (The LORD God of your fathers make you a thousand times so many more as ye are, and bless you as he hath promised you)

12. How can I my self alone bear
your cambrance, and your burden,
and your strife?

12. Your strife?
That is, the Contro-
versies which arise
between Man and
Man.

13. Take ye wise men and un-
derstanding, and known among your
tribes, and I will make them rulers
over you.

13. Take: Heb.
Gave.

14. And ye answered me, and said, The thing which
thou hast spoken, is good for us to do.

15. So I took the chief of your
tribes, wise men, and known, and

15. Made: Heb.
Gave.

made them heads over you, captains over thousands, and
captains over hundreds, and captains over fifties, and cap-
tains over tens, and officers among your tribes.

16. And I charged your judges
at that time, saying, Hear the
causes between your brethren, and
judge righteously between every man
and his brother, and the stranger
that is with him.

16. I charged:
And the parts of this
Charge are [I.] Pa-
tience to hear Causes.
[II.] Justice in judg-
ing Righteously, Job
7. 24. [III.] Co-
rage.

17. Ye shall not respect persons in
judgment, but ye shall hear the
small as well as the great; ye shall
not be afraid of the face of man;
for the judgment is God's: and the
cause that is too hard for you, bring
it unto me, and I will hear it.

17. Ye shall not
respect persons: Heb.
Acknowledge faces,
Lev. 19. 15. ch. 16. 19.
1 Sam. 16. 7. Prov.
14. 23. [IV.] Pru-
dence. The cause
that is too hard for
you, bring it unto me.

18. And I commanded you at
that time all the things which ye
should do.

18. I commanded
you at that time:
viz. Before you re-
moved from Horeb

I delivered to you the Laws which I had received.

19. And

19. And when we departed from Horeb, we went through all that great and terrible wilderness, which you saw by the way of the mountain of the Amorites, as the LORD our God commanded us; and we came to Kadesh-barnea.

20. And I said unto you, Ye are come unto the mountain of the Amorites, which the LORD our God doth give unto us.

21. Behold, the LORD thy God hath set the land before thee: go up and possess it, as the LORD God of thy fathers hath said unto thee; fear not, neither be discouraged.

22. And ye came near unto me every one of you, and said, We will send men before us, and they shall search us out the land, and bring us word again by what way we must go up, and into what cities we shall come.

23. And the saying pleased me well: and I took twelve men of you, one of a tribe.

23. I took twelve men of you: Numb. 13: 3.

24. And they turned and went up into the mountain, and came unto the valley of Eshcol, and searched it out.

24. And they turned up into the mountain, and came unto the valley of Eshcol, and searched it out. ed: Numb. 13: 24.

25. And they took of the fruit of the land in their hands, and brought it down unto us, and brought us word again, and said, It is a good land, which the LORD our God doth give us.

26. Notwithstanding, ye would not go up, but rebelled against the commandment of the LORD your God.

27. And ye murmured in your tents, and said, Because the LORD hated us, he hath brought us forth out of the land of Egypt, to deliver us into the hand of the Amorites, to destroy us.

28. And ye said, We will not go up.

28. *Whither shall we go up?* our brethren have discouraged our heart, saying, The people is greater and taller than we; the cities are great and walled up to heaven, and moreover we have seen the sons of the Anakims there.

28. *Discouraged:* Heb. *Mitted.* Anakims: Numb. 13. 28.

29. Then I said unto you, Dread not, neither be afraid of them.

29. *Dread not,* Sec. To deliver them from fear he adds ve-

ry powerfull Arguments, viz. [I.] A promise of Divine Assistance, *The Lord your God which goeth before you, he shall fight for you,* v. 30. [II.] The experience of God's Mercies toward them, in Egypt, and in the Wilderness, where God had born them as a tender Father carries an infant Child, *Isa. 49. 22.* With *Exod. 19. 4.* (30, 31.)

30. The LORD your God which goeth before you, he shall fight for you, according to all that he did for you in Egypt before your eyes:

31. And in the wilderness, where thou hast seen how that the LORD thy God bare thee as a man doth bear his son, in all the way that ye went until ye came into this place.

32. Yet in this thing ye did not believe the LORD your God,

32. *In this thing* viz. In going on, cheerfully relying up-

on God's Promise, to possess the Land, v. 26.

33. Who went in the way before you to search you out a place to pitch your tents in, in fire by night to show you by what way ye should go, and in a cloud by day.

33. *Who went,* Sec. See *Exod. 13. 21.* and the Note upon that and the following Verse.

34. And the LORD heard the voice of your words, and was wroth, and swore, saying,

35. Surely there shall not one of these men of this evil generation

35. *Sworn:* Num. 14. 29.

set that good land; which I swore to give unto your fathers.

36. Save Caleb the son of Je-
phunneh, he shall see it, and to him
will I give the land that he hath
trodden upon, and to his children, because he hath wholly
followed the LORD.

37. Also the LORD was an-
gry with me for your sakes, saying,
Thou also shalt not go in thither.
Numb. 20. 12. and
27. 14. ch. 3. 26. and
21. and 34. 4. as also the Note upon Numb. 20. 12. For
your sakes: That is, upon occasion of your provocation,
Psalm 106. 32, 33.

38. But Joshua the son of Nun, which standeth before
thee, he shall go in thither. Encourage him: for he shall
cause Israel to inherit it.

39. Moreover your little ones, which ye said should be
a prey, and your children, which in that day had no know-
ledge between good and evil, they shall go in thither, and
unto them will I give it, and they shall possess it.

40. But as for you, turn ye, and take your journey in-
to the wilderness, by the way of the Red-sea.

41. Then ye answered and said
unto me, We have sinned against
the LORD, we will go up and
fight, according to all that the LORD our God com-
manded us. And when ye had girded on every man his
weapons of war, ye were ready to go up into the hill.

42. And the LORD said unto
me, Say unto them, Go not up, for
ye will not be able to fight, for I am not among
you, lest ye be smitten before your
enemies.

NOTES on the

43. So I spake unto you, and you would not hear, but rebelled against the commandment of the LORD, and went presumptuously up into the hill.

43. Went presumptuously up: Heb. You were presumptuous and went up.

44. And the Amorites, which dwell in that mountain, came out against you, and chased you as bees do, and destroyed you in Seir, even unto Hormah.

44. As Bees do: Which in great number and fury sting those who disturb them, Ps. 118. 12.

45. And ye returned and wept before the LORD: but the LORD would not hearken to your voice, nor give ear unto you.

46. So ye abode in Kadesh many days, according unto the days that ye abode there.

46. So ye abode in Kadesh, &c. That is, ye continued a considerable time in Kadesh,

not only during the time the Spies went to view the Land, but after their return also.

CHAP. II.

The ARGUMENT.

Moses proceeds in his Relation, and rehearseth that they were forbid to meddle with the Edomites, or with the Moabites, or with the Ammonites. Sihon the Amorite was given up to them.

1. **T**hen we turned, and took our journey into the wilderness, by the way of the Red-sea, as the LORD spake unto me: and we compassed mount Seir many days.

1. **M**ount Seir: This Mount is put here for the rest of the Country of the Edomites, of which that Mount was a remarkable place.

place: We find that *Ezion-gaber* (v. 8.) which was upon the Shore of the Red-sea, was in the Land of *Edom*, 1 King. 9. 26. *Many days*: It was the space of thirty eight years from their leaving *Kadesh-barnea* to their passing over the *Brook Zered*. See v. 14.

2. And the LORD spake unto me, saying,

3. Ye have compassed this mountain long enough: turn you north-ward.

4. And command thou the people, saying, Ye are to pass through the coast of your brethren the children of *Esau*, which dwell in *Seir*, and they shall be afraid of you: take ye good heed unto your selves therefore.

4. To pass through the Coast: Or, To pass near, or by the Coast. The Hebrew Particle, which is here translated through, sometimes signifies by or near, as 1 Sam.

29. 1. 2 Chron. 15. 35. Jud. 6. 11. 1 King. 15. 13. And this sense of that Particle agrees well with this place: Compare *Numb.* 20. 21, 23.

5. Meddle not with them: for I will not give you of their land, no not so much as a foot-breadth, because I have given mount *Seir* unto *Esau* for a possession.

5. Meddle not with them: The reason of this Prohibition was not because the *Edomites* were too formidable an Enemy;

for it's said, They shall be afraid of you (v. 4.) but because God had bestowed that Land upon *Esau*, Gen. 36. 8. and would not give to the *Israelites* thereof. No not so much as a foot-breadth: Heb. Even to the treading of the sole of the foot.

6. Ye shall buy meat of them for money, that ye may eat; and ye shall also buy water of them for money, that ye may drink.

7. For the LORD thy God hath blessed thee in all the works of thy hand: he knoweth thy walking through this great wilderness:

7. For the LORD thy God, &c. Because God had plentifully provided for them, and known their walking

these forty years the LORD thy God hath been with thee, thou hast lacked nothing. (i. e. quite fully regarded them in their Persecution, as the word *lacked* implies, Ps. 1. 6.) therefore they are under no Temptation to Theft or Rapine.

8. And when we passed by from our brethren the children of Esau, which dwelt in Seir, through the way of the plain from Elath, and from Ezion-gaber we turned and passed by the way of the wilderness of Moab.

9. And the LORD said unto me, Distress not the Moabites, neither contend with them in battle: for I will not give thee of their land for a possession, because I have given Ar unto the children of Lot for a possession.

9. Distress not the Moabites: Or, Use no hostility against Moab. The reason follows, Because I have given Ar unto the children of Lot. Ar: This was the principal City of the

Moabites, Numb. 21. 15, 28. It is put here for the Country of the Moabites, as mount Seir, v. 1. is for that of the Edomites.

10. The Emims dwell therein in times past; a people great, and many, and tall as the Anakims; many, &c. And this might encourage the Israelites to hope for Victory over their powerful Enemies. See Gen. 14. 5.

10. The Emims: The word imports terror, and it is said they were great and many, &c. And this might encourage the Israelites to hope for Victory over their powerful Enemies. See Gen. 14. 5.

11. Which also were accounted giants, as the Anakims, but the Moabites call them Emims.

12. The Horims also dwell in Seir before time, but the children of Esau succeeded them when they had destroyed them from before them, and dwell in their stead, as Israel did unto the land of his possession, which the LORD gave unto them.

12. The Horims: Gen. 14. 6. and v. 20. Succeeded them: Heb. Inherited them. Stead: Or, room. As Israel did unto the land of his possession, which the LORD gave unto them. There

Book of DEUTERONOMY. 411

There is no difficulty in these words, if we understand them of that part of the Land on this side *Jordan*, which the *Israelites* had already the possession of, and which was a pledge of the other part of the Land on the other side of *Jordan*, which they were shortly after to possess. And this sense of the words is very agreeable to this place, and is confirmed by what follows, *ch.* 4. 47. where the *Israelites* are expressly said to have possessed this Land at this time: And after this (*ch.* 29. 8.) *Moses* says, *We took their Land, and gave it for an inheritance unto the Reubenites, &c.*

13. Now rise up, said I, and get you over the brook Zered: and we went over the brook Zered.

13. The brook (or, valley) Zered, *Numb.* 21. 12.

14. And the space in which we came from Kadesh-barnea, untill we were come over the brook Zered, was thirty and eight years; untill all the generation of the men of war were wasted out from among the host, as the LORD swore unto them.

14. Of the Men of War: i. e. From Twenty years old and upward, all that were able to go forth to War. See *Numb.* 1. 3. compared with *Numb.* 14. 29. *Host:* Or, *Camp* See *Numb.* 2,

15. For indeed the hand of the LORD was against them, to destroy them from among the host, untill they were consumed.

16. So it came to pass, when all the men of war were consumed and dead from among the people.

17. That the LORD spake unto me, saying,

18. Thou art to pass over through Ar, the coast of Moab, this day.

18. Thou art to pass over through Ar, the coast of Moab;

Or, Thou art to pass over by Ar, by the border of Moab.

19. And when thou comest nigh over against the children of Ammon, distress them not, nor meddle with them, for I will not give thee of the land of the children of Ammon

men any possession, because I have given it unto the children of Lot for a possession.

20. (That also was accounted a land of giants, giants dwell therein in old time, and the Ammonites call them Zanzammims,

20. Zanzammims. A crafty sort of People, as that well seems to import.

21. A people great, and many, and tall as the Anakims; but the LORD destroyed them before them, and they succeeded them, and dwell in their stead.

21. But the LORD destroyed, &c. Which is a demonstration that the Israelites, whiles God fights for them, need not be

the most powerfull and subtle Enemies.

22. As he did to the children of Esau which dwell in Seir, when he destroyed the Horims from before them, and they succeeded them, and dwell in their stead even unto this day:

23. And the Avims which dwell in Hazerim, even unto Azzah, the Caphtorims, which came forth out of Caphtor, destroyed them and dwell in their stead.)

23. And the Avims, &c. That is, a People related unto the Philistines (Gen. 10. 14.) called Caphtorims, destroyed the

Avims, which is added as another instance to encourage the hope of the Israelites. See Jer. 47. 4. and Amos 9. 7.

24. Rise ye up, take your journey, and pass over the river Arnon: behold, I have given into thy hand Sibon the Amorite king of Heshbon, and his land: begin to possess it, and contend with him in battel.

24. Begin to possess: Heb. Begin to possess.

25. This day will I begin to put the dread of thee and the fear of thee upon the nations that are under the whole heaven, who shall hear report of thee, and shall tremble, and be in anguish because of thee.

25. That are under the whole heaven: This hyperbolical expression is explained by the following words, which restrain it to those who hear the report of thee.

26. And

26. And I sent messengers out of the wilderness of Kedemath, unto Sihon king of Heshbon, with words of peace, saying,

26. Wilderness of Kedemath: A Wilderness so called, from a City of that name, mentioned among

the Cities, which were given to the Reubenites, Josh. 13. 18, With words of peace: There are several weighty Reasons may be assigned why Moses took this course with Sihon, who was to be destroyed; viz. [I.] That the Israelites might be sensible that their Victory over Sihon was not imputable to his fearfulness and want of courage, who was so hardy as to refuse them passage, (v. 30.) II. To strike terror by this Example into the other Nations that would be inclined to resist. [III.] To give the Israelites a proof that God's Counsel should stand, in that Sihon hardened himself, and refused the Offer of Peace.

27. Let me pass through thy land: I will go along by the highway, I will neither turn unto the right hand, nor to the left.

27. Let me pass: Numb. 21. 21, 22.

28. Thou shalt sell me meat for money, that I may eat, and give me water for money, that I may drink: onely I will pass through on my feet:

29. (As the children of Esau which dwell in Seir, and the Moabites which dwell in Ar, did unto me) untill I shall pass over Jordan, into the land which the LORD our God giveth us.

29. (As the children, &c. Not that the Edomites and Moabites gave them passage through their Land, but furnished them with Meat and

Water as they went by their Coasts.

30. But Sihon king of Heshbon would not let us pass by him: for the LORD thy God hardened his spirit, and made his heart obstinate, that he might deliver him into thy hand, as appeareth this day.

30. Hardened, &c. That is, He so left him, that he was inexorable to the desire of the Israelites.

31. And

31. And the LORD said unto us, Behold, Moab began to give Sibon and his land before thee: begin to possess, that thou mayest inherit his land.

32. Then Sibon came out against us, he and all his people, to fight at Jahaz. Numb. 21. 23.

33. And the LORD our God delivered him before us, and we smote him, and his sons, and all his people.

34. And we took all his cities at that time, and utterly destroyed the men, and the women, and the little ones of every city, we left none to remain. 34. Men and women, and the little ones of every city. Heb. Every City men, and women and little ones.

35. Only the cattel we took for a prey unto our flock, and the spoil of the cities which we took.

36. From Atoer, which is by the brink of the river of Arnon, and from the city that is by the river, even unto Gilead, there was not one city too strong for us: the LORD our God delivered all unto us. 36. City the river: i.e. Ar. Numb. 21. 15.

37. Only unto the land of the children of Ammon thou camest not, nor unto any place of the river Jabbok, nor unto the cities in the mountains, nor unto whatsoever the LORD our God forbade us. 37. Jabbok: The was the Border of Ammon, Josh. 12. 2. which they went not beyond.

C H A P. III.

The ARGUMENT.

Moses proceeds to relate their Conquest over OG, King of Bashan, and their Possessing his Country. He relateth the Greatness of the Bed of OG; and how his Country was distributed to the Reubenites and Gadites, and to half of the Tribe of Manasseh. He tells us also what he required of these two Tribes and half. Moses telleth also that he is not permitted to go into the Land of Canaan.

I Then we turned, and went up the way to Bashan: and Og the king of Bashan came out against us, he, and all his people, to battle at Edrei.

OG: See Numb. 21. 33, &c. ch. 29. 7.

2. And the LORD said unto me, Fear him not: for I will deliver him, and all his people, and his land into thy hand, and thou shalt do unto him as thou didst unto Sihon king of the Amorites, which dwelt at Heshbon.

2. Sihon: Numb. 21. 24.

3. So the LORD our God delivered into our hands Og also the king of Bashan and all his people: and we smote him until none was left to him remaining.

3. Og: Numb. 21. 33.

4. And we took all his cities at that time, there was not a city which we took not from them, threescore cities, all the region of Argob, the kingdom of Og in Bashan.

4. All the region of Argob: This was a Region subject to Bashan, v. 13. 1 King. 4. 13.

5. All

5. All these cities were fenced with high walls, gates and bars, beside unwalled towns a great many.

5. Fenced with high walls: And our having taken them may encourage our hopes for the future. See Numb. 13. 28.

6. And we utterly destroyed them, as we did unto Shobai king of Heshbon, utterly destroying the men, women, and children of every city.

7. But all the cattle, and the spoil of the cities, we took for a prey to our selves.

8. And we took at that time out of the hand of the two kings of the Amorites, the land that was on this side Jordan, from the river of Arnon unto mount Hermon.

9. (Which Hermon the Sidonians call Sirion; and the Amorites call it Shenir.)

9. Shenir: The Chaldee expresses it by a Mountain of snow.

10. All the cities of the plain, and all Gilead, and Bashan, unto Sakkah, and Edrei, cities of the kingdom of Og in Bashan.

11. For only Og king of Bashan remained of the remnant of giants; behold, his bedstead was a bedstead of iron: is it not in Rabbath of the children of Ammon? nine cubits was the length thereof, and four cubits the breadth of it, after the cubit of a man.

11. His bedstead, &c. This account of his Bedstead, which was at that time to be seen in Rabbath, is added here as a demonstration of the great stature of Og. After the cubit of a man. That is, according to

the Cubit of a Man grown up, and of an usual size; which is about half a yard.

12. And this land which we possessed at that time, from Aroer, which is by the river Arnon, and half mount Gilead, and the cities thereof; gave I unto the Reubenites, and to the Gadites.

12. The Chit: Numb. 32. 33. Job 13. 8, &c.

12. And the rest of Gilead, and all Bashan, being the kingdom of Og, gave I unto the half-tribe of Manasse: all the region of Argob, with all Bashan, which was called the land of giants.

14. Jair the son of Manasse took all the country of Argob, unto the coasts of Geshuri, and Maachathi, and called them after his own name, Bashan-havoth-jair, unto this day.

15. And I gave Gilead unto Machir. Gilead: viz. The half of it. See verse 12. Unto Machir: That is, to his Posterity.

16. And unto the Reubenites, and unto the Gadites, I gave from Gilead even unto the river Arnon, half the valley, and the border, even unto the river Jabbok, which is the border of the children of Ammon.

16. Half the valley: For the right understanding of this place, it is to be considered that the Hebrew word, here translated Valley, signifies sometimes a Valley, and sometimes a River; and in the latter sense is rendered in this Verse, in the words immediately foregoing, *The river Arnon*; And so it ought to be rendered here; and so it is rendered by the Greek and Vulgar Latin in this place. And what we render *half the Valley*, imports as much as to the *middle of the River*; viz. Emphatically of the River just before mentioned. Their Land extended from Gilead unto the middle of the River Arnon. The truth of this appears from other places; viz. Josh. 12. 2. We have an account of the same place, being the place where Sihon dwelt, who is there said to have ruled from Aroer, which is upon the bank of the river Arnon, and from the middle of the river (which last are the same words in the Hebrew, which we find here rendered by *half the Valley*) and from half Gilead. Again, Deut. 2. 36. the same place is described; viz. From Aroer, which is by the brink of the river of Arnon, and from the city that is by the river, (viz. Ar of Moab, which stood within the River, and which was a City

they were not permitted to invade) even unto Gilead. And the border, even unto the river Jabbok: These words seem to be Elliptical: The sense is, And the border was even unto the river Jabbok.

17. The plain also, and Jordan, and the coast thereof, from Chinnereth even unto the fex of the plain, even the salt-sea under Ashdod-Pisgab, east-ward.

17. Under Ashdod-Pisgab: Or, under the Springs of Pisgab; or, the Hill.

18. And I commanded you at that time, saying, The LORD your God hath given you this land to possess it: ye shall pass over armed before your brethren the children of Israel, all that are meet for the war.

18. Ye shall pass over, &c. Numb. 32.
20. Meet for the war: Heb. Sons of power.

19. But your wives, and your little ones, and your cattel (for I know that ye have much cattel) shall abide in your cities which I have given you:

20. Untill the LORD hath given rest unto your brethren, as well as unto you, and untill they also possess the land which the LORD your God hath given them beyond Jordan: and then shall ye return every man unto his possessor which I have given you.

21. And I commanded Joshua at that time, saying, Thine eyes have seen all that the LORD your God hath done unto these two kings: so shall the LORD do unto all the Kingdoms whither thou passest.

21. Commanded: Numb. 27. 18.

22. Ye shall not fear them: for the LORD your God he shall fight for you.

23. And I besought the LORD at that time, saying,

24. O Lord GOD, thou hast begun to shew thy servant thy greatness, and thy mighty hand: for what God is there in heaven, or in earth, that can do according to thy works, and according to thy might.

25. I pray thee let me go over, and see the good land that is beyond Jordan, that goodly mountain, and Lebanon:

Threatning of God reversible; and it must needs be very desirable by him to see that Land which had been so long ago promised, so much expected, and so greatly vilified by them that had been sent from *Kadesh-barnea* to search the Land: But besides this, it may be said that he had a desire, especially to see that place, where God would choose to dwell, (which the Jews affirm is meant by the *goodly Mountain*) as well as the remoter Parts of the promised Land, in which was *Lebanon*.

26. But the LORD was wrath with me for your sakes, and would not hear me: and the LORD said unto me, Let it suffice thee, speak no more unto me of this matter.

27. Get thee up into the top of Pisgah, and lift up thine eyes westward, and north-ward, and southward, and east-ward, and behold it with thine eyes: for thou shalt not go over this Jordan.

28. But charge Joshua, and encourage him, and strengthen him: or he shall go over before this people, and he shall cause them to inherit the land which thou shalt see.

24. Thy greatness, and thy mighty hand: viz. In giving us the Conquest over such powerfull Enemies as *Sihon* and *Og*.

25. I pray thee let me go over, &c. It is not unreasonable to suppose that *Moses* should think the

26. Was wroth: Numb. 20. 12. chap. 1. 37.

27. Pisgah: Or, the Hill. See Numb. 27. 12. Behold it: This was a favour not granted to the Men that searched, and that murmured.

28. Charge: Give him Commission to execute my Will. Encourage: i.e. Give him assurance of success.

29. So we abode in the valley
over against Beth-peor.

29. Beth-peor: On
the house of Peor. The
name of a Place or
City so called.

CHAP. IV.

The ARGUMENT.

The Israelites are exhorted to Obedience by several great Motives: Such as their own Interest, and the Reasonableness of it. They are particularly warned against Idolatry, and that very powerfully. They are obliged to teach the Law unto their Children. Three Cities of Refuge are set a-part by Moses.

NOW therefore, hearken, O Israel, unto the statutes, and unto the judgments which I teach you, for to do them, that ye may live, and go in and possess the land which the LORD God of your fathers giveth you.

2. Ye shall not add unto the word which I command you, neither shall you diminish ought from it, that ye may keep the commandments of the LORD your God which I command you.

2. Ye shall not add, &c. chap. 12. 32. 39. 1. 7. Prov. 30. 6. Revel. 22. 18. It is fit to require that they should neither add to, nor take from the Divine Precepts at

the beginning of this Exhortation to Obedience, because God had given them his Law for their Rule of Life, and had annexed his Promises to their Universal Obedience thereunto.

3. Your eyes have seen what the LORD did because of Baal-peor: for all the men that followed Baal-peor, the LORD thy God hath destroyed them from among you.

3. Because of Baal-peor: Numb. 25. 4 &c. Or, against Baal-peor, and his worshippers, as the Vulgar

gar and Chaldees have it: Compare Num. 25. 5. and the words which follow here.

4. But ye that did cleave unto the LORD your God, are alive every one of you this day.

5. Behold, I have taught you statutes and judgments, even as the LORD my God commanded me, that ye should do so in the land whither ye go to possess it.

6. Keep therefore and do them.

for this is your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, surely this great nation is a wise and understanding people.

mandments, Psal. 118. 10. Besides, many of these Laws were such as the wiser Heathen could not but approve, and did actually receive several of them into their own Laws.

7. For what nation is there so great, who hath God so nigh unto them, as the LORD our God is in all things that we call upon him for?

and to protect and defend them in all straits and dangers, as appeared by the many Miracles which he had wrought.

8. And what nation is there so great, that hath statutes and judgments so righteous, as all this law, which I set before you this day?

9. Only take heed to thy self, and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life: but teach them thy sons, and thy sons sons.

6. Your wisdom:

It is a fruit of great wisdom to hear God, and obey his laws: For since the Lord began the beginning of wisdom, a good understanding have all they that do his commandments, many of these Laws

things that we call upon him for: God showed himself ready to hear the Prayers of his servants upon all occasions, and to protect and defend them in

8. So righteous:

This speaks a Nation great: For righteousness exalteth a nation, Prov. 14. 34.

10. Specially the day that thou stoodst before the LORD thy God in Horeb, when the LORD said unto me, Gather me the people together, and I will make them hear my words, that they may learn to fear me all the days that they shall live upon the earth, and that they may teach their children.

11. And ye came near and stood under the mountain, and the mountain bore with fire unto the midst of Heaven, with darkness, clouds, and thick darkness.

12. And the LORD spake unto you out of the midst of the fire, ye heard the voice of the words, but saw no similitude, only ye heard a voice.

13. Now he declared unto you his covenant, which he commanded you to perform, even ten commandments, and he wrote them upon two tables of stone.

14. And the LORD commanded me at that time to teach you statutes and judgments, that ye might do them in the land whither ye go over to possess it.

15. Take ye therefore good heed unto your selves (for ye saw no manner of similitude on the day that the LORD spake unto you in Horeb out of the midst of the fire).

10. Thou stoodst: The most aged among them were present at the giving of the Law.

11. Mountain: Exod. 19. 18. *Midst*: Heb. *Heart*, which is well translated *midst* here, not that it signifies the exact middle, in the midst of which it is said to be. Of Heaven: i. e. Of the Air, or lower Heaven.

12. Only ye heard a voice: Heb. *Save a voice*.

13. Now he declared unto you his covenant, which he commanded you to perform, even ten commandments, and he wrote them upon two tables of stone.

14. Statutes and judgments: i. e. The Judicial and Ceremonial Laws in contradistinction to the Moral, mentioned v. 13.

15. Take ye therefore good heed, &c. They saw no Similitude when God gave his Law, and are there,

thereupon vehemently warned against Worshipping of God by any kind of Image whatsoever, to which they, as well as the rest of the World, were very prone.

16. *Left ye corrupt your selves, and make you a graven image, the similitude of any figure, the likeness of male or female,*

17. *The likeness of any beast that is on the earth, the likeness of any winged fowl that flieth in the air,*

18. *The likeness of any thing that creepeth on the ground, the likeness of any fish that is in the waters beneath the earth.*

19. *And lest thou lift up thine eyes unto heaven, and when thou seest the sun, and the moon, and the stars, even all the host of heaven, shouldest be driven to worship them, and serve them, which the LORD thy God hath divided unto all nations under the whole heaven.*

19. *When thou seest the Sun, &c.* They are here warned against Worshipping the Sun and Moon, &c. from two Arguments: [I.] Because God had placed them in Heaven for their use, not worship. And

what that use of them was, is elsewhere declared, Gen. 1.

14. See the Note on that place. [II.] Because God had divided, or imparted them to the use of the rest of Mankind, not particularly unto them.

20. *But the LORD hath taken you, and brought you forth out of the iron furnace, even out of Egypt, to be unto him a people of inheritance, as ye are this day.*

20. *But the LORD, &c.* This Verse contains two powerfull Arguments to Obedience. [I.] God's great Mercy in delivering them from the Bondage and Miseries of Egypt, which is here exprest by the *Iron furnace*, or, Furnace where Iron is melted. See *Exod. 20. 2.* [II.] His taking them for his peculiar People, *Exod. 19. 5.* Both which God made use of upon the giving them his Law.

20. *But the LORD,* &c. This Verse contains two powerfull Arguments to Obedience. [I.] God's great Mercy in delivering them from the Bondage and Miseries of Egypt, which is here exprest by the *Iron furnace*, or, Furnace where Iron is melted. See *Exod. 20. 2.* [II.] His taking them for his peculiar People, *Exod. 19. 5.* Both which God made use of upon the giving them his Law.

21. Furthermore the LORD was angry with me for your sakes, and swore that I should not go over Jordan, and that I should not go in unto that good land which the LORD thy God giveth thee for an inheritance.

21. Furthermore, &c. The Punishment of Moses ought to awaken them to great care not to offend.

22. But I must die in this land, I must not go over Jordan: but ye shall go over and possess that good land.

23. Take heed unto your selves, lest ye forget the covenant of the LORD your God, which he made with you, and make you a graven image, or the likeness of any thing which the LORD thy God hath forbidden thee.

24. For the LORD thy God is a consuming fire, even a jealous God.

24. The LORD: Chap. 9. 3. Heb. 12. 23.

25. When thou shalt beget children, and children's children, and shalt have remained long in the land, and shall corrupt your selves, and make a graven image, or the likeness of any thing, and shall do evil in the sight of the LORD thy God, to provoke him to anger.

26. I call heaven and earth to witness against you this day, that ye shall soon utterly perish from off the land whereunto you go over Jordan to possess it: ye shall not prolong your days upon it, but shall utterly be destroyed.

26. I call heaven and earth to witness, &c. This vehement Obtestation is used in the Scripture to upbraid Men for their stupidity, and to awaken them to greater attention, (Dent. 32. 1, Isa. 1. 2.)

27. And the LORD shall scatter you among the nations, and ye shall be left few in number among the heathen, whither the LORD shall lead you.

28. And

Book of DEUTERONOMY. 427

45. These are the testimonies, and the statutes, and the judgments, which Moses spake unto the children of Israel, after they came forth out of Egypt;

46. On this side Jordan in the valley over against Beth-peor, in the land of Sihon king of the Amorites, who dwelt at Heshbon, whom Moses and the children of Israel smote, after they were come forth out of Egypt:

46. Smote: Numb.

21. 24. chap. 1. 4.

47. And they possessed his land, and the land of Og king of Basban, two kings of the Amorites, which were on this side Jordan, toward the sun-rising;

47. Of Og: Numb.

21. 33. chap. 3. 3.

48. From Aroer, which is by the bank of the river Arnon, even unto mount Sion, which is Hermon,

48. Mount Sion: This was one of the Names by which Hermon was called, and possibly is but

the Abbreviation of Sirion. See Dent. 3. 9.

49. And all the plain on this side Jordan east-ward, even unto the sea of the plain, under the springs of Pisgah.

49. Springs of Pisgah: Chap. 3. 17.

C H A P.

35. Unto thee it was shewed, that thou mightest know that the LORD be is God; there is none else besides him.

36. Out of heaven he made thee to hear his voice, that he might instruct thee: and upon earth he shewed thee his great fire, and thou heardest his words out of the midst of the fire.

37. And because he loved thy fathers, therefore he chose their seed after them, and brought thee out in his fight with his mighty power out of Egypt:

38. To drive out nations from before thee, greater and mightier then thou art, to bring thee in to give thee this land for an inheritance, as it is this day.

39. Know therefore this day, and consider it in thine heart, that the LORD be is God in heaven above, and upon the earth beneath: there is none else.

40. Thou shalt keep therefore his statutes, and his commandments which I command thee this day, that it may go well with thee, and with thy children after thee, and that thou mayest prolong thy days upon the earth, which the LORD thy God giveth thee, for ever.

41. Then Moses severed three cities on this side Jordan, toward the sun-rising.

41. Then Moses severed, &c. See Num. 35. 14.

42. That the slayer might flee thither, which should kill his neighbour unawares, and hated him not in time past; and that fleeing unto one of these cities, he might live:

43. Namely, Bezer in the wilderness, in the plain-country, of the Reubenites; and Ramoth in Gilead, of the Gadites; and Golan in Basban, of the Manassites.

43. Bezer: Josh. 20. 8.

44. And this is the law which Moses set before the children of Israel:

45. These

45. These are the testimonies, and the statutes, and the judgments, which Moses spake unto the children of Israel, after they came forth out of Egypt ;

46. On this side Jordan in the valley over against Beth-peor, in the land of Siban king of the Amorites, who dwelt at Heshbon, whom Moses and the children of Israel smote, after they were come forth out of Egypt :

47. And they possessed his land, and the land of Og king of Basban, two kings of the Amorites, which were on this side Jordan, toward the sun-rising ;

48. From Aroer, which is by the bank of the river Arnon, even unto mount Sion, which is Hermon, the Abbreviation of Sirion. See Dem. 3. 9.

49. And all the plain on this side Jordan east-ward, even unto the sea of the plain, under the springs of Pisgah.

46. Smote: Numb. 21. 24. chap. 1. 4.

47. Of Og: Numb. 21. 33. chap. 3. 3.

48. Mount Sion: This was one of the Names by which Hermon was called, and possibly is but

49. Springs of Pisgah: Chap. 3. 17.

CHAP. V.

The ARGUMENT.

Moses puts the Israelites in mind of the Covenant God made with them in Horeb. The Ten Commandments. The Terror of the People at the giving this Law, and their Request to Moses thereupon. That Request was granted to them.

1. **A**ND Moses called all Israel, and said unto them, Hear, O Israel, the statutes and judgments which I speak in your ears this day, that ye may learn them, and keep and do them.

whole Congregation of all Israel after the same manner, in which they are said to speak to him; viz. By the Heads of their Tribes, and by their Elders, as is expressed in v. 23. of this Chapter; where he says, *Ye came near unto me*, (not that all the Men of Israel did so, for it follows by way of Explication) *even all the Heads of your Tribes, and your Elders. Keep and do them*; Heb. *Keep to do them*. This is the great End of their hearing and learning them.

2. The LORD our God made a covenant with us in Horeb.

2. The LORD, &c. *Exod. 19:5.*

3. The LORD made not this covenant with our fathers, but with us, even us, who are all of us here alive this day.

3. With our fathers: viz. With Abraham, Isaac and Jacob. It is not said that God did not enter

into Covenant with them, but that he made not this Covenant with them; viz. this at Horeb. Here God did more largely reveal his Will, and thereupon solemnly entered into Covenant with the People, and their Posterity, as appears from the following words.

4. Th

18. Neither shalt thou commit adultery.

18. Neither, &c. Luk. 18. 20.

19. Neither shalt thou steal.

19. Neither: Ro. 13. 9.

20. Neither shalt thou bear false witness against thy neighbour.

21. Neither shalt thou desire thy neighbour's wife, neither shalt thou covet thy neighbour's house, his field, or his man-servant, or his maid-servant, his ox, or his ass, or any thing that is thy neighbour's.

21. Neither shalt thou desire thy neighbour's wife, &c. The words in this Verse contain the same Precept which we find in *Exod. 20. 17.*

It is delivered with some variety. The most considerable is this, That whereas (*Exod. 20. 17.*) the coveting the Neighbour's House is first forbidden, and then the coveting his Wife, here on the other hand is first forbid the desire of his Wife, and then the coveting his House, &c. which is a good argument that this Verse (as also *Exod. 20. 17.* to which it answers) contains but one Commandment, however some Men, to serve their Ends, have divided it into two. For if it were two, we could not distinguish between the *Ninth* and *Tenth*, the one being first in one, and the other in the other place. Nor is it to be supposed, that *Moses* would put the *Tenth* before the *Ninth*. See the Note on *Exod. 20. 17.*

22. These words the LORD spake unto all your assembly in the mount out of the midst of the fire, of the cloud, and of the thick darkness, with a great voice, and he added no more; and he wrote them in two tables of stone, and delivered them unto me.

22. He added no more: i. e. He did not deliver the following Laws, which we find in *Exod. ch. XXI, XXII, &c.* as he did these Moral Precepts by an audible voice, and the solemn manner in

the midst of the Fire, &c. but he delivered them to *Moses*, who imparted them to the People.

23. And it came to pass when ye heard the voice out of

12. Keep the sabbath-day to sanctify it, as the LORD thy God hath commanded thee.

12. Keep: It is Remember (Exod. 20.) but that was in order to the keeping of it.

13. Six days thou shalt labour, and do all thy work:

14. But the seventh day is the sabbath of the LORD thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy man-servant, nor thy maid-servant, nor thine ox, nor thine ass, nor any of thy cattle, nor thy stranger that is within thy gates; thy man-servant, and thy maid-servant, may rest as well as thou.

14. Sabbath: Gen. 2. 2. Heb. 4. 4.

15. And remember that thou wast a servant in the land of Egypt, and that the LORD thy God brought thee out thence, through a mighty hand, and by a stretched-out arm: therefore the LORD thy God commanded thee to keep the sabbath-day.

15. Therefore, to i. e. Thou art obliged upon the account of that Redemption (which is mentioned as an argument in Obedience of these Laws v. 6. and Exod. 20. 2.) as well as in Memory of the

Creation to observe

this day of rest

16. Honour thy father and thy mother, as the LORD thy God hath commanded thee; that thy days may be prolonged, and that it may go well with thee, in the land which the LORD thy God giveth thee.

16. And that it may go well with thee: These words are here added to what we read (Exod. 20. 12.) as a farther motive to Obedience, and we find the Apostle takes notice of it Eph. 6.

Upon the whole, Obedience to this will be not onely of a long but an happy Life.

Precept hath the promise

17. Thou shalt not kill.

17. Thou shalt not kill: Matt. 5. 21.

18. Neither

greatly pleasing and acceptable to God, the most sincere
 lover of Souls.

30. Go say to them, Get you into your tents again.

31. But as for thee, stand thou here by me, and I will
 speak unto thee, all the commandments, and the statutes,
 and the judgments which thou shalt teach them, that they
 may do them in the land which I give them to possess
 it.

32. Ye shall observe to do therefore as the LORD your
 God hath commanded you: you shall not turn aside to the
 right hand, or to the left.

33. You shall walk in all the ways which the LORD
 your God hath commanded you, that ye may live, and that
 it may be well with you, and that ye may prolong your
 days in the land which ye shall possess.

CHAP. VI.

The ARGUMENT.

An Exhortation to the Fear and Love of the One true
 God, and to Obedience to his Laws, and Instruction
 of their children. They are warned not to forget God
 in their Prosperity, and particularly, against Idol-
 latry.

1. NOW these are the com- 1. GO: Heb. Refs
 mandments, the statutes, over.
 and the judgments, which the LORD your God command-
 ed to teach you, that ye might do them in the land whi-
 ther ye go to possess it:

of the midst of the darkness (for the mountain did burn with fire) that ye came near unto me, even all the heads of your tribes, and your elders.

24. And ye said, Behold, the LORD our God hath shewed us his glory, and his greatness, and we have heard his voice out of the midst of the fire: we have seen this day that God doth talk with man, and he liveth.

24. We have heard: Exod. 19. 19. And he liveth: Ch. 4. 3. It appears, that this was a case not to be paralleled, and that though they had escaped hitherto, yet they were very far

full for the future, v. 25, 26. See Judg. 6. 22, 23.

25. Now therefore why should we die? for this great fire will consume us. If we hear the voice of the LORD our God any more, then we shall die.

25. Hear: Hear: Add to hear.

26. For who is there of all flesh that hath heard the voice of the living God, speaking out of the midst of the fire (as we have) and lived?

27. Go thou near, and hear all that the LORD our God shall say; and speak thou unto us all that the LORD our God shall speak unto thee, and we will hear it, and do it.

27. Speak thou: to us: Exod. 20. 19.

28. And the LORD heard the voice of your word, when ye spake unto me; and the LORD said unto me, I have heard the voice of the words of this people, which they have spoken unto thee: they have well said all that they have spoken.

29. O that there were such an heart in them, that they would fear me, and keep all my commandments always, that it might be well with them, and with their children for ever.

29. O that there were such an heart, &c. These words do fully assure us, that their Obedience, and the happiness which would thence accrue to them, were things granted

Book of DEUTERONOMY. 211

8. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes.

Expts is commended to them by these Expressions. For we do not forget what is fastened to our Hands, and placed before our Eyes. See the Notes upon Exod. 13. 9. and v. 10. Compare Prov. 6. 21.

9. And thou shalt write them upon the posts of thy house, and on thy gates.

10. And it shall be when the LORD thy God shall have brought thee into the land which he swore unto thy fathers, to Abraham, to Isaac, and to Jacob, to give thee, great and goodly cities which thou buildedst not.

11. And houses full of all good things which thou filledst not, and wells digged which thou diggedst not, vineyards and olive trees which thou plantedst not, when thou shalt have come and dwelt therein.

12. Then beware lest thou forget the LORD which brought thee forth out of the land of Egypt from the house of bondage.

Times of Plenty and Abundance of worldly things to beware, ch. 8. 11. These things being a great cause and occasion of Pride and Naughtiness, and many other Vices. See Psal. 73. and compare with 2. 6. and 7. with v. 8. 1 Tim. 6. 9, 17. Bondage: Heb. Bondage, or Servants.

13. Thou shalt fear the LORD thy God, and serve him, and shalt swear by his name.

This Interpretation cannot be rejected with any reason. Swearing could never be lawfull but when it was necessary, and all that the Israelites were obliged to from these words

worthis, that when they did swear, they should do it by the Name of God *only*, and not by any Creature, *Matth. 5. 34.* Those words in this Verse *serve Him*, are expressed by Christ by *Him only shalt thou serve*, *Matth. 4. 10.* And the Greek here render those words to the same sense. Hence it appears, that the Doctrine which Christ taught does not contradict a Moral Precept of *Moses*.

14. *Ye shall not go after other gods, of the gods of the people which are round about you.*

15. (For the LORD thy God is a jealous God among you) lest the anger of the LORD thy God be kindled against thee, and destroy thee from off the face of the earth.

16. Ye shall not tempt the LORD your God, as ye tempted him in Massah.

16. Ye shall not tempt, &c. *Mat. 4. 7.* The meaning is, ye shall not provoke

kindled anger, by putting his Justice and Veracity to the proof and trial, which Man do then when they break his Laws, or call his Truth and good Providence in question. As ye tempted: *Exod. 17. 2.*

17. You shall diligently keep the commandments of the LORD your God, and his testimonies, and his statutes which he hath commanded thee.

18. And thou shalt do that which is right and good in the sight of the LORD: that it may be well with thee, and that thou mayest go in and possess the good land which the LORD swore unto thy fathers;

19. To cast out all thine enemies from before thee, as the LORD hath spoken.

20. And when thy son asketh thee in time to come, saying, What mean the testimonies, and the statutes, and the judgments which the LORD our God hath commanded you?

20. In time to come: *Heb. To morrow. Testimonies*: This word seems to import those Laws especially which were the Memorials or Witnesses

Witnesses of something past. v. g. The Paskeover was a Memorial of their deliverance from Egypt, as the Sabbath was both of that and of the World's Creation.

21. Then thou shalt say unto thy son, We were Pharaoh's bondmen in Egypt, and the LORD brought us out of Egypt with a mighty hand.

22. And the LORD shewed signs and wonders, great and sore, upon Egypt, upon Pharaoh, and upon all his household before our eyes: 22. *Sara: Heb. E- vil.*

23. And he brought us out from thence that he might bring us in, to give us the land which he swore unto our fathers.

24. And the LORD commanded us to do all these statutes, to fear the LORD our God, for our good always, that he might preserve us alive, as it is at this day.

25. And it shall be our righteousness, if we observe to do all these commandments, before the LORD our God, as he hath commanded us.

25. Our righteousness: Both the Vulgar Latin and Greek understand this word Righteousness to import Mercy, as it is observed to do in

some other places: And then the meaning of the words is this, That God will be mercifull to us for the future if we obey his Laws. And this agrees with verse 24. where this Obedience is said to be for our good always, &c.

CHAP. VII.

THE ARGUMENT.

The seven Nations are to be destroyed; and likewise the Monuments of Idolatry. No Covenants or Affinities with them allowed. God's great love to the Hebrews. Great Motives to Obedience.

1. **W**hen the LORD thy God shall bring thee into the land whither thou goest to possess it, and hath cast out many nations before thee, the Hittites, and the Girgashites, and the Amorites, and the Canaanites, and the Perizzites, and the Hivites, and the Jebusites; seven nations greater and mightier than thou;

four hundred years before; in which time it is easy to suppose, that some of those People might be destroyed, and their Memory worn out by that means, or that by Affinities with the more powerfull People, they might be called now by the names of that People to which they were joined.

2. And when the LORD thy God shall deliver them before thee: thou shalt smite them, and utterly destroy them, thou shalt make no covenant with them, nor shew mercy unto them.

1. **W**HEN the LORD thy God shall bring thee into the land whither thou goest to possess it, and hath cast out many nations before thee, the Hittites, and the Girgashites, and the Amorites, and the Canaanites, and the Perizzites, and the Hivites, and the Jebusites; seven nations greater and mightier than thou;

31. 3. *Seven Nations.* In the Promise made to Abraham (Gen. 15. 19, 20) there is mention of ten Nations promised to his Posterity. But then it is to be considered, that that Promise was made about

1. Thou shalt make no covenant with them. Exod. 23. 32. and 34. 12. These People were to be destroyed; and therefore they were not allowed to make a

Covenant with them to spare them.

3. Neither

3. Neither shalt thou make marriages with them, thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son.

Falling into Idolatry, and the danger is manifest, and therefore it is no wonder that this Prohibition should be understood to extend to other Idolatrous Nations as well as these, as we find it in *Exr. 9. 1, 2.*

4. For they will turn away thy son from following me, that they may serve other gods: so will the anger of the LORD be kindled against you, and destroy thee suddenly.

5. But thou shalt ye deal with them; ye shall destroy their altars, and break down their images, and cut down their groves, and burn their graven images with fire.

6. For thou art a holy people unto the LORD thy God: the LORD thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth.

14. 2. and 26, 19, with *Exod. 19. 5.* 1 *Pet. 2. 9.*

7. The LORD did not set his love upon you, nor choose you, because ye were more in number than any people (for ye were the fewest of all people)

great People he made them, but to Abraham their Forefather: He was then without an Heir, and had but one Son to whom the Promise did belong, viz. *Isaac*, who was not born till he was an hundred years of age. For *Isaac*,

3. Neither shalt thou make marriages with them: The reason of this Prohibition is expressed (*v. 4.*) viz. The danger of

5. Images: *Idols* or *Pillars* God would have all occasions and incentives to Idolatry taken away.

6. For thou art a holy people: i.e. Thou art a People set apart or separated to God. The LORD thy God hath chosen thee: God hath separated thee. Compare *ch.*

7. (For ye were the fewest of all people:) The meaning is, That when God made his Promises first, it was not to a great People, but to Abraham their Forefather: He was then without an Heir, and had but one Son to whom the Promise did belong, viz. *Isaac*, who was not born till he was an hundred years of age. For *Isaac*,

he was twenty years married before he had a Child : And for *Jacob*, to whom the blessing of *Abraham* belonged, he was above 70 years old before he married. And though he had indeed twelve Sons, yet we find that when he went into *Egypt* his whole Family did not amount to above 70 persons. This was the whole Summ of their Progenitors above 200 years after the Promise made to *Abraham*: In the mean time we have a large account of the Posterity of *Eſau* (*Gen. 36.*) Was not *Eſau* *Jacob's* brother ? saith the Lord: yet I loved *Jacob*, *Mal. 1. 2.* It is evident that the Posterity of *Jacob* was not chosen for their great number.

8. But because the LORD loved you, and because he would keep the oath which he had sworn unto your fathers, hath the LORD brought you out with a mighty hand, and redeemed you out of the house of bondmen, from the hand of Pharaoh king of Egypt.

9. Know therefore that the LORD thy God, he is God, the faithfull God, which keepeth covenant and mercy with them that love him, and keep his commandments, to a thousand generations.

10. And repayeth them that hate him, to their face, to destroy them: he will not be slack to him that hateth him, he will repay him to his face.

10. To their face: Even in this present life, for it is said He will not be slack to him that hateth him. This is especially

meant of the Idolater. Compare v. 9. with *Exod. 20. 5.* and the Note on that place.

11. Thou shalt therefore keep the commandments, and the statutes, and the judgments, which I command thee this day, to do them.

12. Wherefore it shall come to pass, if ye hearken to these judgments, and keep and do them;

that the LORD thy God shall keep unto thee the covenant and the mercy which he swore unto thy fathers.

12. If, Heb. Be- cause.

13. And he will love thee, and bless thee, and multiply thee: he will also bless the fruit of thy womb, and the fruit of thy land, thy corn, and thy wine, and thine oil, the increase of thy kine, and the flocks of thy sheep, in the land which he swore unto thy fathers to give thee.

14. Thou shalt be blessed above all people: there shall not be male or female barren among you, or among your cattle.

14. There shall not be: Exod. 23. 26, &c.

15. And the LORD will take away from thee all sickness, and will put none of the evil diseases of Egypt (which thou knowest) upon thee; but will lay them upon all them that hate thee.

15. The evil diseases of Egypt: Such as the Boils, the Pestilence, and Bitch of Egypt. See Exod. 9. 14. and 15. 26. and Deut. 28. 27.

16. And thou shalt consume all the people which the LORD thy God shall deliver thee; thine eye shall have no pity upon them: neither shalt thou serve their gods, for that will be a snare unto thee.

16. A snare: Exod. 23. 33.

17. If thou shalt say in thine heart, These nations are more than I, how can I dispossess them?

18. Thou shalt not be afraid of them: but shalt well remember what the LORD thy God did unto Pharaoh, and unto all Egypt;

19. The great temptations which thine eyes saw, and the signs, and the wonders, and the mighty hand, and the stretched-out arm, whereby the LORD thy God brought thee out: so shall the LORD thy God do unto all the people of whom thou art afraid.

10. Moreover, the LORD thy God will send the hornet among them, until they that are left and hide themselves from thee, be destroyed.

10. Moreover the LORD thy God will send the hornet: Exod. 23. 28. Josh. 24. 12. with the Net upon Exod. 23. 28.

21. Thou shalt not be affrighted at them: for the LORD thy God is among you, a mighty God and terrible.

22. And the LORD thy God will put out those nations before thee by little and little: thou mayest not consume them at once, lest the beasts of the field increase upon thee.

22. Put out: Heb. Pluck off. Thou mayest not consume them at once: Or, in the words in the Hebrew may be rendered, Thou shalt not be able to consume them at

once. God did not think fit to assist them to destroy them all at once; not only for the reason here assigned, lest the beasts of the field increase upon thee (Compare Exod. 23. 29.) but for other weighty causes, of which see Judg. 3. 2, 4

23. But the LORD thy God shall deliver them unto thee, and shall destroy them with a mighty destruction, until they be destroyed.

23. Unto thee: Heb. Before thy face.

24. And he shall deliver their kings into thine hand, and thou shalt destroy their name from under heaven: there shall no man be able to stand before thee, until thou have destroyed them.

25. The graven images of their gods shall ye burn with fire; thou shalt not desire the silver or gold that is on them, nor take it unto thee, lest thou be snared therein: for it is an abomination to the LORD thy God.

25. Shall ye burn: Chap. 12. 3. Thou shalt not desire: Josh. 7. 1, 21. 2 Mac. 12. 40. Thus God forbids all occasions which might lead to Idolatry.

26. Neither

26. Neither shalt thou bring an abomination into thy house, lest thou be a cursed thing like it: but thou shalt utterly detest it, and thou shalt utterly abhor it, for it is a cursed thing.

26. A cursed thing like it: i.e. Devoted to destruction as that is. For it is: Chap. 13. 17.

CHAP. VIII.

THE ARGUMENT.

Further encouragement to Obedience. They are put in mind of God's foregoing Mercies; And of the Goodness of that Land they were going to possess. They are warned against forgetting God in their Prosperity, and against Idolatry.

1. **A**LL the commandments which I command thee this day, shalt ye observe to do, that ye may live, and multiply, and go in and possess the land which the LORD swore unto your fathers.

1. That ye may live: i.e. That ye may live happily and prosperously: For life, in the Scripture phrase, sometimes signifies more than bare Life, viz. Prosperity

and Ease, &c. Let the King live: Was an ancient Compliment of the People when they wished him prosperity, 1 Kings. 1. 35. compare 1 Sam. 25. 6. and 1 Sam. 25. 36. and also 1 Thess. 3. 8. Job. 4. 9, 5. On the other hand, Afflictions and Troubles are called Death, Exod. 10. 17. 1 Cor. 11. 23.

2. And thou shalt remember all the way which the LORD thy God led thee these forty years in the wilderness, to humble thee, and to prove thee, to know what was in thine heart, whether thou wouldest keep his commandments, or no.

2. To know what was in thine heart: i.e. To discover the forwardness and naughtiness that was in thee; A discovery very useful to them, and instructive to others, 1 Cor. 10. 11, 12.

3. And

3. And he humbled thee, and suffered thee to hunger, and fed thee with manna, (which thou knewest not, neither did thy fathers know) that he might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the LORD, doth man live.

3. That man doth not live by bread only, but by every word that proceedeth, &c. Matt. 4. 4. Luk. 4. 4. That is, that Man is not sustained only by the food which he eats, but what-ever God appoints for that End, how unlikely

soever it be, does sustain him, as was seen in the Manna. It being the Blessing of God that renders our food the support of our life.

4. Thy raiment waxed not old upon thee, neither did thy foot swell these forty years.

4. Thy raiment: Nehem. 9. 21.

5. Thou shalt also consider in thine heart, that as a man chasteneth his son, so the LORD thy God chasteneth thee.

5. As a man chasteneth his son: That is, moderately, and for the good of him that is chastened.

6. Therefore thou shalt keep the commandments of the LORD thy God, to walk in his ways, and to fear him.

7. For the LORD thy God bringeth thee into a good land, a land of brooks of water, of fountains, and depths that spring out of valleys and hills,

8. A land of wheat, and barley, and vines, and fig-trees, and pomegranates: a land of oyl-olive and honey,

8. Of Oyl-olive: Heb. Of Olive-tree of Oyl.

9. A land wherein thou shalt eat bread without scarceness, thou shalt not lack any thing in it: a land whose stones are iron, and out of whose hills thou mayest dig brass.

10. *When thou hast eaten and art full, then thou shalt bless the LORD thy God, for the good and which he hath given thee.*

10. *When thou hast eaten and art full, then thou shalt bless;* &c. chap. 6, 11, 12. This solemn Praise of

God for our food, is due from us both for the food and the nourishment we receive thereby, (see v. 3.) and not to render it, is an argument of great profaneness and detestable ingratitude.

11. *Beware that thou forget not the LORD thy God, in not keeping his commandments, and his judgments, and his statutes, which I command thee this day:*

12. *Lest when thou hast eaten and art full, and hast built goodly houses, and dwelt therein;*

13. *And when thy herds and thy flocks multiply, and thy silver and thy gold is multiplied, and all that thou hast is multiplied:*

14. *Then thine heart be lifted up and thou forget the LORD thy God (which brought thee forth out of the land of Egypt, from the house of bondage;*

14. *Then thine heart be lifted up,* &c. viz. With pride and self-conceit, as if thou hadst deserved these Blessings. See ch. 6. 12.

15. *Who led thee through that great and terrible wilderness, wherein were fiery serpents, and scorpions, and drought, where there was no water; who brought thee forth water out of the rock of flint;*

15. *Who brought thee forth water:* Numb. 20. 11.

16. *Who fed thee in the wilderness with manna, which thy fathers knew not, that he might humble thee, and that he might prove thee, to do thee good at thy latter end)*

16. *Manna:* Exod. 16. 15. *That he might humble thee,* &c. Here are three Ends of God's giving them Manna mentioned;

First, To humble them, by teaching them their own insufficiency, and constant dependence upon Him. Secondly;

Secondly, To try or prove shams, viz. To prove their Obedience to his Law concerning it, and their Faith in Him.
Thirdly, By this means to prepare them for further Ministry; or, to do them good at their latter end.

17. And thou say in thine heart, my power, and the might of my hand hath gotten me this wealth.

18. But thou shalt remember the LORD thy God, for it is he that giveth thee power to get wealth, that he may establish his covenant, which he sware unto thy fathers, as it is this day.

19. And it shall be, if thou do at all forget the LORD thy God, and walk after other gods, and serve them, and worship them, I testify against you this day, that ye shall surely perish.

20. As the nations which the LORD destroyed before your face, so shall ye perish: because ye would not be obedient unto the voice of the LORD your God.

CHAP. IX.

THE ARGUMENT.

Moses beats off the Israelites from an Opinion of their own Righteousness; and to this purpose represents to them their Rebellious and Provocations: Especially their great Sin, in making and worshipping the Molten Calf.

HEAR, O Israel, thou art to pass over Jordan this day, to go in to possess nations greater and mightier than thy self, cities great and fenced up to heaven.

THIS day: i. e. About the time: For day did not always signify precise time. See the Notes upon Gen. 1.

2. A people great and tall, the children of the Anakims, whom thou knowest, and of whom thou hast heard say, who can stand before the children of Anak?

2. The children of the Anakims: Numb. 13. 28.

3. Understand therefore this, that the LORD thy God is a consuming fire: he shall destroy him, and he shall bring them down before thy face: so shalt thou drive them out, and destroy them quickly, as the LORD hath said unto thee.

3. As a consuming fire: Which doth waste that which stands in its way. See chap. 4. 24. Heb. 12. 29. Quickly: But not all at once, chap. 7. 22. The seeming difference between this place and chap.

1. 22. (as the words lie in the Hebrew Text) is removed by this answer, That chap. 7. 22. is to be understood of the whole Land; and this of the parts of it, which they should immediately attempt upon.

4. Speak not thou in thine heart, after that the LORD thy God hath cast them out from before thee, saying, For my righteousness the LORD hath brought me in to possess this land: but for the wickedness of these nations the LORD hath drive them out from before thee.

5. Not for thy righteousness, or for the uprightness of thine heart dost thou go to possess their land: but for the wickedness of those nations the LORD thy God doth drive them out from before thee, and that he may perform the word which the LORD swore unto thy fathers, Abraham, that, said Jacob.

6. Understand therefore, that the LORD thy God punish thee not this good land to possess it for thy righteousness: for thou art a stiff-necked people.

7. Remember.

7. Remember, and forget not how thou provokedst the LORD thy God to wrath in the wilderness: from the day that thou didst depart out of the land of Egypt, untill ye came unto this place, ye have been rebellious against the LORD.

8. Also in Horeb ye provoked the LORD to wrath, so that the LORD was angry with you to have destroyed you.

after they came forth out of Egypt.

9. When I was gone up into the mount to receive the tables of stone, even the tables of the covenant which the LORD made with you, then I abode in the mount forty days and forty nights, I neither did eat bread nor drink water:

10. And the LORD delivered unto me two tables of stone written with the finger of God, and on them was written according to all the words which the LORD spake with you in the mount, out of the midst of fire in the day of the assembly.

od. 20.) when the People were assembled to receive the Law, (Exod. 19. 17.) For the other Laws were given them by the Mediation of Moses, according to their own request, Exod. 20. 19. compared with Dent. 5. 27.

11. And it came to pass at the end of forty days and forty nights, that the LORD gave me the two tables of stone, even the tables of the covenant.

7. In the Wilderness: Both in the Wilderness of Sin, Exod. 15. 22, 24. and in the Wilderness of Sin, Exod. 16. 1, 2, 3.

8. Also in Horeb: viz. In the Wilderness of Sinai, whither the Israelites came in the third month

9. I abode in the mount: Exod. 24. 18. and 34. 28.

10. And the LORD delivered, &c. in Exod. 31. 18. and the Note upon that place The words which the LORD spake with me: i. e. The Ten Commandments, which God spake from Mount Sinai, (Exod. 20. 1.)

12. And the LORD said unto me, Arise, get thee down quick-
from hence; for thy people which thou hast brought
out of Egypt, have corrupted themselves: they are
wickedly turned aside out of the way which I commanded
them, they have made them a molten image.

13. Furthermore, the LORD spake unto me, saying,
have seen this people, and behold, it is a stiff-necked peo-
ple.

14. Let me alone, that I may
destroy them; and blot out their
name from under heaven, and I will
make of thee a nation mightier and
greater than they.

14. Let me alone:
i.e. Do not pray or
intercede for them.
See Exod. 32. 10.

15. So I turned and came down from the mount, and
the mount burned with fire: and the two tables of the co-
venant were in my two hands.

16. And I looked, and behold,
ye had sinned against the LORD
your God, and had made you a mol-
ten calf: ye had turned aside quick-
ly out of the way which the LORD
had commanded you.

16. Which the
LORD had com-
manded you: For
God had expressly
Commanded them
not onely not to wor-
ship any Idol or false
God, (Exod. 20. 3, 4.)

but not to make with him Gods of Silver or Gold, (Exod.
20. 23.) See the Notes on Exod. 20. 23.

17. And I took the two tables, and cast them out of
my two hands, and brake them before your eyes.

18. And I fell down before the
LORD, as at the first, forty days
and forty nights; I did neither eat
bread nor drink water, because of
all your sins which ye sinned, in do-
ing wickedly in the sight of the
LORD, to provoke him to anger.

18. I fell down:
viz. As a Supplicant
praying for the Peo-
ple; of which see
Exod. 34. 8, 9. As
at the first: That is,
as I did upon my
coming down from
the

the Mount upon their making and worshipping the Golden Calf. For that he did then pray for the People, intimated (v. 14.) and more fully expressed, *Exod. 32. 11, 12, 13.*

19. (For I was afraid of the anger and hot displeasure wherewith the LORD was wroth against you to destroy you) But the LORD hearkned unto me at that time also.

20. And the LORD was very angry with Aaron have destroyed him: and I prayed for Aaron also the same time.

21. And I took your sin, the calf which ye had made, and burnt it with fire, and stamped it, and ground it very small, even untill it was as small as dust: and I cast the dust thereof into the brook that descended out of the mount.

21. Your sin: This is, the Calf which was the Object of this Idolatrous Worship: It is usual in the phrase of the Holy Scripture, to call the Object of the Idolatrous Worship by the

name of the Sin committed. See *Isa. 31. 7.* compare *Exod. 32. 20.* and *Act. 17. 23.* with the Marginal reading.

22. And at Taberah, and at Massah, and at Kibroth-battaavah, ye provoked the LORD to wrath.

22. Taberah, &c. *Numb. 11. 1, 3. Exod. 17. 7. Numb. 11.*

the Memorial of their Sin and Punishment.

23. Likewise when the LORD sent you from Kadesh-barnea, saying, Go up and possess the land which I have given you; then ye rebelled against the commandment of the LORD your God, and ye believed him not, nor hearkned to his voice.

24. You have been rebellious against the LORD, from the day that I knew you.

25. Thus I fell down before the LORD forty days and forty nights, as I fell down at the first; because the LORD had said he would destroy you.

25. Thus I fell down, &c. Of which see verse 18. and the Note there.

26. I prayed therefore unto the LORD, and said, O Lord GOD, destroy not thy people, and thine inheritance, which thou hast redeemed through thy greatness, which thou hast brought forth out of Egypt with a mighty hand.

27. Remember thy servants, Abraham, Isaac, and Jacob, look not unto the stubbornness of this people, nor to their wickedness, nor to their sin:

28. Left the land whence thou broughtest us out, say, Because the LORD was not able to bring them into the land which he promised them, and because he hated them, he hath brought them out to slay them in the wilderness.

28. Because the LORD: Numb. 14. 16. with Exod. 32. 12.

29. Yet they are thy people, and thine inheritance, which thou broughtest out by thy mighty power, and by thy stretched-out arm.

CHAP. X.

The ARGUMENT.

The two Tables are restored, and put into the Ark. Of the Death of Aaron. Of the Separation of the Levites to the Service of God. The Israelites are exhorted to Obedience, and particularly to be kind to Strangers.

1. **A**T that time the LORD said unto me, Hew thee

1. **H**EW: Exod. 34. 1.

two tables of stone, like unto the first, and come up with me into the mount, and make thee an ark of wood.

2. And I will write on the tables the words that were in the first tables which thou brakest, and thou shalt put them in the ark.

3. And I made an ark of shittim-wood, and hewed two tables of stone like unto the first, and went up into the mount, having the two tables in mine hand.

3. I made an Ark. Or, I caused it to be made. For if by *it* in this place he meant the Ark of the Covenant, as is very probable from *verse 5*. This Ark was made by *Bezaleel*, (*Exod. 37. 1.*) and not made before this going of *Moses* into the Mount, but after he came down, (*Exod. 34.*) But *Moses*, in this short Repetition of what was past, need not strictly observe the Order of Time, so he may be said to make that Ark which he commanded to be made: *Bezaleel* made also the Table of Shittim-wood, (*Exod. 37. 10.*) But *Moses* received a Command to make it, (*Exod. 25. 23.*)

4. And he wrote on the tables, according to the first writing, the ten commandments, which the LORD spake unto you in the mount, out of the midst of the fire, in the day of the assembly: and the LORD gave them unto me.

4. Commandments: Heb. Words.

5. And I turned my self and came down from the mount, and put the tables in the ark which I had made, and there they be, as the LORD commanded me.

6. And the children of Israel took their journey from Beeroth of the children of Jaakan, to Mosera: there Aaron died, and there he was buried; and Eleazar his son ministered in the priest's office in his stead.

6. And the children of Israel took their journey from Beeroth of the children of Jaakan, to Mosera: This place is very difficult, and the difficulties of it are several, and require

are a distinct Consideration. For, First, It may be inquired what Connexion there is between these words and what goes before? Answer: *Moses* having mentioned Intercession for the *Israelites*, when for their Sins they were in danger to be destroyed, and when the Tables of Law were broken, (*ch. 9. 26.*) adds what the effect of this Intercession was: *viz.* That thereby the favour of God was regained, of which he gives several instances; *viz.* The restoring the two Tables, and placing them in the Ark; (*v. 1, 5.*) The Journeys of them, which were not stopped; (*v. 5.*) And that they journeyed to places well watered also, (*v. 6, 7.*) And though indeed *Aaron* died, yet his Priesthood continued in *Eleazar*. And as God gave them a sign of his favour in the Ark of the Covenant, so he gave them another in separating the *Levites* to bear that Ark, (*v. 8.*) Secondly, It may be inquired how this Journey from *Beeroth* of the Children of *Jaakan* to *Mosera* can be reconciled with *Numb. 33. 31.* where it's said, they departed from *Moseroth*, and pitched in *Bene-jaakan*? Answer: It includes many other very material things which might be said towards the removing of this difficulty; it is enough to say, that the *Israelites* in their Wandrings in the Wilderness, might as well here, as they did elsewhere, go to and from; *viz.* From *Jaakan* to *Mosera*, and back again from *Mosera* to *Jaakan*. And this (supposing these places the same with those in *Numbers*, and the place here truly recorded) is all that the words do import. See *Numb. 33. 30.* I then *Moses* here doth but insert a passage omitted in the place in the Book of *Numbers*. There *Aaron* died:

But how can this be reconciled with *Numb. 20. 25.* where it is evident that *Aaron* died at Mount *Horeb*? Answer: It is no unusual thing that one place should have different Names, especially with respect to the several Parts thereof. Thus *Horeb* and *Sinai* were two Names of the same Mountain, *Exod. 3. 1, 2.* compared with *Alt. 7. 30.* so might *Mosera* be the other Name for *Horeb*, or the name of a Place adjoining to it.

. From thence they journeyed to Gudgodah, and from Gudgodah to Jotbath, a land of rivers and waters.

7. From thence: *i. e.* From *Beeroth* of the Children of *Jaakan*, *Numb. 33. 32.*

F f 3 where

where Harhagedad is the same with Gudegodah here; and what is here called *Jothah*, is called *Jathahab* Num. 33. 33.

8. At that time the LORD separated the tribe of Levi, to bear the ark of the covenant of the LORD, to stand before the LORD, to minister unto him, and to bless in his name, unto this day.

8. At that time: Or, About that time; viz. After ~~the~~ came down from the Mount. For it seems manifestly to refer to verses, the 6th. and 7th. Vers

being here brought in by way of Parenthesis. And that the words at that time, do not necessarily import the very precise time, but admit of a Latitude, will appear from Gen. 31. and the Note upon that place. To bear the Ark: Which belonged to the Kohathites, Num. 3. 27, 31. To stand before the LORD, &c. That is, to attend upon the Sanctuary, and be in readiness for Service, 1 Chron. 23. 16. And to bless in his name: This was the peculiar Office of the Priests, the Sons of Aaron, Num. 6. 23. Who were also the Sons of Levi; and are so called, when this peculiar Office of theirs is mentioned, Dent. 21. 5. And though the solemn pronouncing of the Blessing upon the People was the peculiar Office of the Priests, the Sons of Levi; yet the other Families of the Levites were concerned in blessing and praising God, 1 Chron. 16. 4. and by the faithful discharge of their Ministry did contribute toward the bringing Blessings upon the People.

9. Wherefore Levi hath no part nor inheritance with his brethren, the LORD is his inheritance, according as the LORD thy God promised him.

The Gifts which He hath assigned or given him (as the Chaldee hath it here) are his. See the Note on Num. 18. 20.

9. Wherefore Levi: Num. 18. 20. The reason why they had no inheritance, follows: The LORD is his inheritance; i.e.

10. And I stayed in the mount, according to the first time, forty

10. First time: Or, Former day.

days and forty nights, and the LORD hearkened unto me at that time also, and the LORD would not destroy thee.

11. And the LORD said unto me, Arise, take thy journey before the people, that they may go in, and possess the land which I swore unto their fathers to give unto them.

11. Take thy journey: Heb. Go on journey. This is mentioned as a proof that God had hearkened to the Intercession of Moses. See the Note on verse 6.

12. And now Israel, what doth the LORD thy God require of thee, but to fear the LORD thy God, to walk in all his ways, and to love him, and to serve the LORD thy God with all thy heart, and with all thy soul,

12. And now, O Israel, &c. Here Moses exhorts them to Obedience from very powerful Arguments: viz. [I.] From the Consideration of God's former Mercies; (v. 10, 11. and

v. 12.) [H.] From his Sovereign Authority; (v. 14.) [III.] From his peculiar Kindness to them; (v. 15.) [IV.] From his infinite Power; (v. 17.) And, [V.] From his inflexible Justice; (v. 17, 18.)

13. To keep the commandments of the LORD, and his statutes which I command thee this day for thy good?

14. Behold, the heaven, and the heaven of heavens, is the LORD's thy God, the earth also with all that therein is.

14. The Earth? Psal. 24. 1.

15. Only the LORD had a delight in thy fathers to love them, and he chose their seed after them, even you above all people, as it is this day.

16. Circumcise therefore the fore-skin of your heart, and be no more stiff-necked.

16. Circumcise therefore the fore-skin of your heart, &c. i. e. Do not content your

your selves with the bare Circumcision of the fore-skin of your Flesh, but cast away the filthiness of your Mind and Manners. Compare *Dent.* 30. 6. and *Rom.* 2. 28, 29.

17. For the LORD your God is God of gods, and Lord of lords, a great God, a mighty, and a terrible : which regardeth not persons, nor taketh reward.

17. *Regardeth not persons* : What one Nation they be of, he will deal righteously with them,

19. *Act.* 10. 34. *Rom.* 2. 11. *Gal.* 2. 6. *Ephes.* 6. 9. *Col.* 3. 25. *1 Pet.* 1. 17.

2 *Chron.* 19. 7. *Job* 34.

18. He doth execute the judgment of the fatherless and widow, and loveth the stranger, in giving him food and raiment.

19. Love ye therefore the stranger, for ye were strangers in the land of Egypt.

19. Love ye therefore the stranger, &c. See *Levit.* 19. 33, 34.

20. Thou shalt fear the LORD thy God ; him shalt thou serve, and to him shalt thou cleave, and swear by his name.

20. Thou shalt fear : Chap. 6. 13. *Matt.* 4. 10. *Luk.* 4. 8. *Clare* : Chap. 13. 4.

21. He is thy praise, and he is thy God that hath done for thee these great and terrible things which thine eyes have seen.

21. He is thy praise : He is both the first object of thy Honour and Praise, and the Author of what ever

makes thee worthy of Praise.

22. Thy fathers went down into Egypt with threescore and ten persons ; and now the LORD thy God hath made thee as the stars of heaven for multitude.

22. With threescore, &c. *Gen.* 46. 27. *Exod.* 1. 5. As the stars : According to his promise to Abraham, *Gen.* 15. 5.

CHAP. XI.

The ARGUMENT.

The Israelites are exhorted to love and obey God. They are put in mind of the wonderfull Works of God which they had seen; And upon their Obedience are promised the good Land, and great Prosperity therein. Blessing and a Curse are set before them. Of the Mounts Gerizim and Ebal.

1. **T**herefore thou shalt love the LORD thy God, and keep his charge, and his statutes, and his judgments, and his commandments alway.

2. And know ye this day: for I speak not with your children which have not known, and which have not seen the chastisement of the LORD your God, his greatness, his mighty hand, and his stretched-out arm,

3. And his miracles, and his acts, which he did in the midst of Egypt, unto Pharaoh the king of Egypt, and unto all his land,

4. And what he did unto the army of Egypt, unto their horses, and to their chariots, how he made the water of the Red-sea to overflow them as they pursued after you, and how the LORD hath destroyed them unto this day;

5. And what he did unto you in the wilderness, untill ye came into this place;

1. **H**IS charge: i.e. What-ever he hath given in charge.

2. **Know**: i.e. Consider: For that is the sense of the word here, and in many other places, *Isa. i. 3. Eccles. 5. 1.*

6. And

6. And what he did unto Dathan and Abiram, the sons of Eliab, the son of Reuben: how the earth opened her mouth and swallowed them up, and their households, and their tents, and all the substance that was in their possession in the midst of all Israel:

6. What he did unto Dathan, &c. Num. 16. 31. and 27. 3. P. 106. 17. This is mentioned here as a most remarkable Example of God's displeasure for their Rebellion. Substance: Or, living substance. The

was in their possession: The meaning is, which followed them, and appertained to them: Heb. Was at their feet.

7. But your eyes have seen all the great acts of the LORD, which he did.

7. But your eyes have seen: They which came out of Egypt had seen all, and others some of God's Acts

8. Therefore shall ye keep all the commandments which I command you this day, that ye may be strong, and go in and possess the land whither ye go to possess it;

9. And that ye may prolong your days in the land which the LORD swore unto your fathers to give unto them, and to their seed, a land that floweth with milk and honey.

10. For the land whither thou goest in to possess it, is not as the land of Egypt, from whence ye came out, where thou sowedst thy seed, and wateredst it with thy foot as a garden of herbs:

10. Is not as the land of Egypt: The comparing it with the Land of Egypt in this place, is designed with respect to the fruitfulness of it, but to make them

sensible that they ought immediately to depend upon God's good Providence, and endeavour to please him who is only able to send them fruitful Seasons. And wateredst it with thy foot: That is, by deriving Water from the River Nile, which was done either by digging Furrows in the Earth, or by fetching Water, both which speak the labour of the Feet; And the Land of Canaan would set them free from this toil.

11. But

11. But the land whither ye go to possess it, is a land of hills and valleys, and drinketh water of the rain of heaven :

the Inhabitants depended upon the overflowing of Nilus for their increase, and derived Water thence to the Land which they had sowed with great labour. The Land of Canaan was better provided for : 'Twas supplied without the labour and industry of Men, and the Inhabitants taught to look up to God for seasonable shows.

12. A land which the LORD thy God careth for : the eyes of the LORD thy God are always upon it, from the beginning of the year, even unto the end of the year.

taught to depend, and not upon the labour and industry which, though used in Egypt, they would now be excused from,

13. And it shall come to pass, if ye shall hearken diligently unto my commandments which I command you this day, to love the LORD your God ; and to serve him with all your heart and with all your soul ;

14. That I will give you the rain of your land in his due season, the first rain, and the latter rain, that thou mayest gather in thy corn, and thy wine, and thine oyl.

Harvest, that the Ear might be filled. See Jer. 5. 24.

15. And I will send grass in thy fields for thy cattel, that thou mayest eat and be full.

16. Take heed to yourselves, that your heart be not deceived, and ye turn aside and serve other gods, and worship them :

11. And drinketh water of the rain of heaven : There was little or no Rain in Egypt, and therefore

12. Careth for : Heb. Sseeketh. This imports a more peculiar Providence of God, upon which the Inhabitants were

14. The first rain and the latter rain : The first upon sowing the seed, that it might take root ; The latter before

15. Send. : Heb. Give,

16. Be not deceived : viz. By any artifice, what-ever the Idolaters may make use

use of: E.g. A pretence that they direct their Worship by their Images to the Supreme God, and that they enjoy fruitfull Seasons as a reward of their Worship, and such like.

17. *And then the LORD's wrath be kindled against you; and he shut up the heaven that there be no rain, and that the land yield nor her fruit, and lest ye perish quickly from off the good land which the LORD gives you.*

18. *Therefore shall ye lay up these my words in your heart and in your soul, and bind them for a sign upon your hand, that they may be as frontlets between your eyes.*

18. Bind them: Chap. 6. 8. With the Note upon that place.

19. *And ye shall teach them your children, speaking of them when thou sittest in thine house, and when thou walkest by the way, when thou liest down, and when thou risest up.*

19. And ye shall: Ch. 4. 10. and 6. 7.

20. *And thou shalt write them upon the door-posts of thine house, and upon thy gates:*

21. *That your days may be multiplied, and the days of your children, in the land which the LORD swore unto your fathers to give them, as the days of heaven upon the earth.*

21. As the days of heaven upon earth: That is, as long as the World endures. Whiles the Heavens keeps its place over the Earth, according to the *Vulgar Latin*.

Thus we read, *His seed will I make to endure for ever; and then it follows, And his throne as the days of heaven,* Psa. 89. 29. See Jer. 33. 25.

22. *For if ye shall diligently keep all these commandments which I command you to do them, to love the LORD your God, to walk in all his ways, and to cleave unto him;*

23. Then will the LORD drive out all these nations from before you, and ye shall possess greater nations, and mightier then your selves.

24. Every place whereon the soles of your feet shall tread, shall be yours: from the wilderness, and Lebanon, from the river, the river Euphrates, even unto the uttermost sea, shall your coast be.

24. Every place: Josh. 1. 3. This is to be understood, [I.] With restriction to the bounds which follow here; And, [II.] With the condition above mentioned.

ned, v. 22. *Wilderness*: On the South. *Lebanon*: On the North. *Euphrates*: On the East. *The uttermost sea*: On the West. The Mid-land Sea was on the West of Canaan.

25. There shall no man be able to stand before you: for the LORD your God shall lay the fear of you, and the dread of you upon all the land that ye shall tread upon, as he hath said unto you.

26. Behold, I set before you this day a blessing and a curse:

27. A blessing, if ye obey the commandments of the LORD your God which I command you this day.

27. A blessing: Ch. 28. 2.

28. And a curse, if ye will not obey the commandments of the LORD your God, but turn aside out of the way which I command you this day, to go after other gods, which ye have not known.

28. Curse: Chap. 28. 15.

29. And it shall come to pass when the LORD thy God hath brought thee in unto the land whither thou goest to possess it, that thou shalt put the blessing upon mount Gerizim, and the curse upon mount Ebal.

29. The blessing upon Gerizim, &c. Of this see chap. 27. 12, 13. Josh. 8. 33.

30. Are

30. Are they not on the other side Jordan, by the way where the sun goeth down, in the land of the Canaanites, which dwell in the champain over against Gilead, by the plains of Moreh?

31. For ye shall pass over Jordan to go in to possess the land which the LORD your God giveth you, and ye shall possess it and dwell therein.

32. And ye shall observe to do all the statutes and judgments which I set before you this day.

32. To do: Chap

5. 32.

CHAP. XII.

The ARGUMENT.

Monuments of Idolatry are to be destroyed. The place which God should choose for his Publick Service is to be resorted to; and there the Sacrifices are to be offered. Blood may not be eaten. Holy things must be eaten in the place which God shall choose. The Levites are to be kindly treated. They are permitted to kill and eat Flesh in their several Habitations. They are cautioned against Idolatry.

1. **T**Hese are the statutes and judgments which ye shall observe to do in the land which the LORD God of thy fathers giveth thee to possess it, all the days that ye live upon the earth.

2. Ye shall utterly destroy all the places wherein the nations which ye shall possess served their gods, upon the high mountains, and upon the hills, and under every green tree.

destroy all the Monuments and Memorials thereof. Possess: Or, Inherit.

2. Ye shall utterly destroy: Ch. 7. 9. God did not think enough to forbid them Idolatry, but commands them to destroy all the Monuments and Memorials thereof. Possess: Or, Inherit.

3. And

3. *And you shall overthrow their altars, and break their pillars, and burn their groves with fire, and you shall hew down the graven images of their gods, and destroy the names of them out of that place.*

3. *You shall overthrow: (Heb. Break down) their altars, &c. Judg. 2. 2. This enumeration of Particulars, after what was said v. 2. speaks God's great care that*

the Israelites should flee from all Idolatry.

4. *Ye shall not do so unto the LORD your God.*

4. *Ye shall not do so unto the LORD your God: By dili-*

gent comparing what is said above (v. 2, 3.) and what follows (v. 5, 6.) it appears, that the meaning of this place is, q. d. Ye shall not for the publick worship of God set up several Altars in sundry Mountains and Groves, &c. (as the Idolatrous Nations did) but serve him publickly in one place which he should choose, v. 5, 6.

5. *But unto the place, which the LORD your God shall choose out of all your tribes, to put his name there, even unto his habitation shall ye seek, and thither thou shalt come:*

5. *Choose: Or, set a-part for that purpose, as he did Jerusalem afterwards, 1 King. 8. 29. 2 Chron. 7. 12. To put his name there: i.e. To dwell, or more espe-*

cially to be present there, where he is worshipped according to his Will. The Name of God is put for God himself; (see Levit. 24. 11, 16. and 2 Sam. 6. 2. And so it is where there is mention of calling on his Name, building an House to his Name, believing on his Name, Psal. 80. 18. 23. 3. 1 Chron. 22. 8.) and that so it is in this place, is evident from the words of God to Solomon concerning the Temple, which he had built; I have chosen this place to my self for an house of sacrifice, 2 Chron. 7. 12. And this sense is confirmed from the following words in this Verse, Even unto his habitation shall ye seek; and from v. 11. There shall be a place which the Lord your God shall choose to cause his name to dwell there.

6. *And*

6. And thither ye shall bring your burnt-offerings, and your sacrifices, and your tithes, and heave-offerings of your hand, and your vows, and your free-will-offerings, and the firstlings of your herds, and of your flocks.

6. And thither ye shall bring, &c. This Command was in the preventing of Idolatry, which would not easily have been prevented had they been allowed their several Groves and

Altars which the Idolaters had made use of. *And your tithes*: By Tithes here are not meant the Tithes paid to the Levites, which were holy unto the Lord (*Levit. 27. 30.*) and therefore not to be eaten by the People (*Deut. 18.*) yet the Tithes of those Tithes, which was paid to the Priests (*Numb. 18. 26.*) and belonged onely to them and their Families, *Neb. 10. 38.* But a second Tithes which the People were to set aside, after they had paid the Levites, in which they might eat, together with the Levites, the Stranger, Fatherless and Widow, of which see *Deut. 14. 22, 23, 27, 29.* This second Tithes, which the People were commanded to set aside every year, was thus to be employed, viz. It was to be laid up for two years together in Jerusalem (when God had chosen that place) *v. 17, 18. and chap. 14. 23.* and might be eaten by the first Owners, and their Families with the Levites. And in case the person setting aside this Tithes, lived at a great distance from Jerusalem, they were allowed to turn it into Money, and keep it there (*chap. 14. 24, 25, 26.*) But every third year the same Tithes was to be laid up in the Country, whence it did arise, and to be eaten there, not onely with the Levites (as that which was spent at Jerusalem) but with the other poor People of the Neighbourhood, *chap. 14. 28, 29.* And heave-offerings of your hand: viz. The first-fruits of the Earth, of which see *chap. 18. 4.* with *chap. 26. 2.* The firstlings of your herds, &c. These are expressed as distinct from the first-fruits of the Earth, expressed before by *Heave-offerings.*

7. And there ye shall eat before the LORD your God: and ye shall rejoice in all that you put your hand unto, ye and your households, wherein the LORD thy God hath blessed thee.

7. Ye shall eat: viz. Your allowed part.

8. *Ye shall not do after all the things that we do here this day, every man whatsoever is right in his own eyes:*

Give those Precepts which were annexed to the Land, and required a settled condition. See v. 9, 10:

8. *This day:* That is, this time of your wandering in the Wilderness, where they could not practise

9. *For ye are not as yet come to the rest, and to the inheritance which the LORD your God giveth you.*

10. *But when ye go over Jordan, and dwell in the land which the LORD your God giveth you to inherit, and when he giveth you rest from all your enemies round about, so that ye dwell in safety:*

11. *Then there shall be a place which the LORD your God shall choose to cause his name to dwell there; thither shall ye bring all that I command you; your burnt-offerings, and your sacrifices, your tithes, and the heave-offering of your hand, and all your choice vows, which ye vow unto the LORD.*

11. *Your choice vows:* Heb. *The choice of your vows.* Whatever was offered as a *Vow*, was to be select and perfect, whereas, what was less perfect might serve in a *Free-will-offering*, that being brought upon meer

good-will without any preceeding Vow or Obligation, *Levit. 22: 20, 21, 22, 23.*

12. *And ye shall rejoice before the LORD your God, ye, and your sons, and your daughters, and your men-servants, and your maid-servants, and the Levite that is within your gates, forasmuch as he hath no part or inheritance with you.*

12. *He hath no part:* Chap. 10. 9. See the Note on ch. 10. 9.

13. *Take heed to thy self that thou offer not thy burnt-offerings in every place that thou seest:*

14. *But in the place which the LORD shall choose in one of thy tribes, there thou shalt offer thy burnt-offerings, and there thou shalt do all that I command thee.*

15. Notwithstanding, thou mayest kill and eat flesh in all thy gates, whatsoever thy soul lusteth after, according to the blessing of the LORD thy God which he hath given thee: the unclean and the clean may eat thereof, as of the roe-buck, and as of the hart.

15. *Lusteth after:* Or, *Desireth.* The unclean: This being but common and ordinary Food, which is here spoken of, is that was legally unclean was permitted to eat of it, which by the Law he

not have done had it been a part of a Peace-offering. *vit. 7. 20.* As of the roe-buck, and as of the hart. As freely as he may eat of any other Flesh which is not forbidden as unclean; such was that of the Roe-buck and Hart, which were not forbidden by the Law. See chap. 14. 5.

16. Onely ye shall not eat the blood; ye shall pour it upon the earth as water.

16. *Onely:* Chap. 5. 25.

17. Thou mayest not eat within thy gates the tithe of thy corn, or of thy wine, or of thy oyl, or the firstlings of the herds, or of thy flock, nor any of thy vows which thou vowest, nor thy free-will-offerings, or heave-offering of thine hand:

17. *The tithe of thy corn:* For right understanding of these words, see Note on the 10th Verse of the Chapter. *Firstlings of herds, &c.* For the First-born, &c.

so called, they belonged to the Priests, *Numb. 18. 15.* And therefore it hath been supposed (with great probability) that these Firstlings here spoken of, are to be understood such as after the setting a-side the First-born were then by the Owner set a-part and dedicated to God. For the *Tithe*, here spoken of, is to be understood of the *Levitical Tithe*, so may the Firstling be understood in a like sense.

18. But thou must eat them before the LORD thy God, in the place which the LORD thy God shall choose, thou, and thy son, and thy daughter, and thy man-servant, and thy maid-servant, and the Levite that

is within thy gates: and thou shalt rejoice before the LORD thy God in all that thou puttest thine hands un-

to. 19. Take heed to thyself that thou forsake not the Levite, as long as thou livest upon thy earth.

20. When the LORD thy God shall enlarge thy border, as he hath promised thee; and thou shalt say, I will eat flesh (because thy soul longeth to eat flesh) thou mayest eat flesh whatsoever thy soul lusteth after.

19. Take heed: Chap. 14. 27. Eccclus. 7. 51. At long: Heb. All thy days.

20. When the LORD thy God shall enlarge thy border, &c. For the fuller understanding the design of the words of this, and the two following Verses, it is to be remembered,

That while the Israelites were in the Wilderness they might not eat any Meat at their private Tables, but such whereof they had first sacrificed to God at the Tabernacle. (See *Lev. 17. 4* and the Note upon that place.) This Precept was very practicable in the Wilderness, where they encamped round about the Tabernacle. The case was greatly altered, when they came into the Land (to which these Precepts were annexed, *v. 1, 8, 9, 10, 14*) and so is the Law likewise, concerning this matter. For then many of them would live at a great distance from the Tabernacle, and could not without great difficulty bring the Beasts which they killed for their private Tables to the Sanctuary. And for that reason they were dispensed with, and are not obliged to bring the Beast which they killed to the Door of the Tabernacle of the Congregation, as in the Wilderness. *Lev. 17. 9*. But then, lest they should surmise that they are likewise dispensed with as to the other parts of that Law, *Lev. 17. 10, 11*, &c. forbidding the eating Blood, they are strongly warned not to eat it, *v. 23, 24, 25*. which is the true reason of those words in that place. Hence it appears, that the design of these words is not only to let them know, that they may lawfully kill and eat Flesh in all their Gates; for that they were told before, *verse 15*. But to acquaint them with the reason upon which they were dispensed with as to the bringing the

Beast they killed to the Tabernacle, which is particularly expressed (verse 21.) which words may be thus translated from the Hebrew; *Because the place which the Lord thy God hath chosen to put his name there, is too far from thee, thou mayest kill of thy herd, &c.* As he hath promised thee: Gen. 28. 14. chap. 19. 8. This promise was conditional. See ch. 14. 22, 23, 24.

21. If the place which the LORD thy God hath chosen to put his name there, be too far from thee, then thou shalt kill of thy herd, and of thy flock, which the LORD hath given thee, as I have commanded thee, and thou shalt eat in thy gates whatsoever thy soul lusteth after.

22. Even as the roe-buck and the hart is eaten, so thou shalt eat them: the unclean and the clean shall eat of them alike.

22. Even as the roe-buck: See the Note on v. 15.

23. Only be sure that thou eat not the blood: for the blood is the life, and thou mayest not eat the life with the flesh.

23. Be sure: Heb. Be strong. That is, be greatly careful of this matter. See ch. vii. 17. and xiv. 23.

24. Thou shalt not eat it; thou shalt pour it upon the earth as water.

25. Thou shalt not eat it, that it may go well with thee, and with thy children after thee, when thou shalt do that which is right in the sight of the LORD.

26. Only thy holy things which thou hast, and thy vows, thou shalt take, and go unto the place, which the LORD shall choose.

26. Thy holy things: Such things as are separated and set apart for holy uses; viz. sacrifices and tithes. See v. 17.

27. And

27. And thou shalt offer thy burnt-offerings, the flesh and the blood upon the altar of the LORD thy God: and the blood of thy sacrifices shall be poured out upon the altar of the LORD thy God, and thou shalt eat the flesh.

which was due to the Altar or the Priest.

27. And thou shalt eat the flesh: viz. Of thy Sacrifices, last above-named, for this cannot extend to the Burnt-offerings, or any other part of the Oblation

28. Observe and hear all these words which I command thee, that it may go well with thee, and with thy children after thee for ever, when thou doest that which is good and right in the sight of the LORD thy God.

29. When the LORD thy God shall cut off the nations from before thee, whither thou goest to possess them, and thou succeedest them, and dwellest in their land:

29. Succeedest them: Heb. Inheritest, or possessest them.

30. Take heed to thy self that thou be not snared by following them, after that they be destroyed from before thee, and that thou enquire not after their gods, saying, How did these nations serve their gods? even so will I do likewise.

30. Take heed to thy self that thou be not snared by following them: (Heb. after them) That is, take heed of their sin; and fear their punishment.

31. Thou shalt not do so unto the LORD thy God; for every abomination to the LORD which he hateth, have they done unto their gods: for even their sons and their daughters they have burnt in the fire to their gods.

31. Thou shalt not do so, &c. That is, thou shalt not worship thy God as they did. Abomination to: Heb. Abomination of the.

32. What thing soever I command you, observe to do it: thou shalt not add thereto, nor diminish from it,

32. For add: Ek 4. 2. Josh. 1. 7. Prov. 30. 6. Rev. 22. 18.

C H A P. XIII.

The ARGUMENT

Enticers to Idolatry, how near soever, are to be feared, death. Idolatrous Cities are not to be spared.

IF there arise among you a prophet, or a dreamer of dreams, and groeth thee a sign or a wonder:

1. Groeth thee a sign or a wonder: he foretells some wonderful thing, which shall come to pass.

which sense is confirmed from the following words.

2. And the sign or the wonder come to pass, whereof he spake unto thee, saying, Let us go after other gods (which thou hast not known) and let us serve them:

2. And the sign or the wonder, &c. The meaning is, And what he foretold (in confirmation of his impious Doctrine) shall come to pass.

3. Thou shalt not hearken unto the words of that prophet, or that dreamer of dreams: for the LORD your God proveth you, to know whether you love the LORD your God with all your heart, and with all your soul,

3. Proveth you: He suffereth the false Prophet to give a sign, and by the event to confirm his impious Doctrine, to try whether you are sincere, and steadfast in your love to him,

and your Obedience, and that this your sincerity may be known to your selves and others.

4. Ye shall walk after the LORD your God, and fear him, and keep his commandments, and obey his voice, and ye shall love him, and cleave unto him.

4. Cleave unto him: He shall be your God, and you shall love him, and cleave unto him.

5. And that prophet, or that dreamer of dreams shall be put to death (because he hath spoken to turn you away from the LORD your God, which brought you out of the land of Egypt, and redeemed you out of the house of bondage, to thrust thee out of the way which the LORD thy God commanded thee to walk in) so shalt thou put the evil away from the midst of thee.

spread no farther, and the evil Person also. See Deut. 21. 21. 1 Cor. 5. 13.

6. If thy brother, the son of thy mother, or thy son, or thy daughter, or the wife of thy bosom, or thy friend, which is as thine own soul, entice thee secretly, saying, Let us go and serve other gods (which thou hast not known, thou, nor thy fa-

5. Be put to death: The reason of which follows in the next words which determine this death to the person seducing to Idolatry; Because he hath spoken (Heb. revolt against the Lord) to turn you away from the LORD. The evil: Both the evil Thing or impious Doctrine, that it

6. If thy brother, &c. Here is an Enumeration of the nearest and dearest Relatives, to let them know, that they ought to love God above all.

7. Namely, of the gods of the people which are round about you, nigh unto thee, or far off from thee, from the one end of the earth, even unto the other end of the earth.

Thou shalt not consent unto him, nor hearken unto him; neither shall thine eye pity him, neither shalt thou spare, neither shalt thou conceal him,

9. But thou shalt surely kill him; thine hand shall be first upon him to slay him to death, and afterwards the hand of all the people.

9. But thou shalt surely kill him: On him thou shalt discover him, and bring him to

condign punishment (which is death in this case) by the

Sentence of the Magistrate. *Thine hand shall be first upon him: yea, as the witness of his Crime, ch. 17. 7.*

10. And thou shalt stone him with stones, that he die because he hath sought to thrust thee away from the LORD thy God, which brought thee out of the land of Egypt, from the house of bondage. *10. Bondage: Hebrew Bondmen.*

11. And all Israel shall hear and fear, and shall do no more any such wickedness as this is, among you. *11. All Israel: Ch. 17. 13.*

12. If thou shalt hear say in one of thy cities, which the LORD thy God hath given thee to dwell there, saying,

13. Certain men, the children of Belial, are gone out from among you, and have with-drawn the inhabitants of their city, saying, Let us go and serve other gods (which ye have not known)

out the fear of God and Men, and such as will not bear the Yoke of good Order and Discipline. *Are gone out from among you:* That is, are separated from you, and refuse Communion with you in your Religious Services. (See 1 Job. 2. 19.) For of a local Separation the words cannot be understood, because these vile Men, after their Separation, are yet in the following words supposed to be in their City withdrawing the Inhabitants, and saying, *Let us go and serve other gods.*

14. Then shalt thou enquire and make search, and ask diligently: and behold, if it be truth, and the thing certain, that such abomination is wrought among you: *14. Inquire, &c.* The Magistrate is to take care to examine strictly into the truth of matter of fact, and especially of this high nature and importance, for Men are not to be put to death without clear evidence of their being guilty of death.

And is a proof that the killing of a man is not to be meant of doing it privately, but after sufficient proof, and the Sentence of the Magistrate.

15. Thou shalt surely smite the inhabitants of that city with the edge of the sword, destroying it utterly, and all that is therein, and the cattle thereof, with the edge of the sword.

15. All that is therein: For it may well be supposed, that those who dissented would withdraw from so vile a City.

16. And thou shalt gather all the spoil of it into the midst of the street thereof, and shalt burn with fire the city, and all the spoil thereof, every whit, for the LORD thy God: and it shall be an heap for ever, it shall not be built again.

16. For the LORD thy God: Or, To the Lord thy God: viz. To appease God's just Displeasure, and in honour of his offended Justice.

17. And there shall cleave out of thee a devoted thing, that the LORD may turn from the fierceness of his anger, and shew thee mercy, and have compassion upon thee, and multiply thee, as he hath sworn unto thy fathers;

17. Cursed: Or, Devoted.

18. When thou shalt hearken to the voice of the LORD thy God, to keep all his commandments which I command thee this day, to do that which is right in the eyes of the LORD thy God.

CHAP.

CHAP. XIV.**The ARGUMENT.**

The Israelites may not disfigure themselves in Mourning for the Dead. What Beasts, Fish, and Fowl, may and may not be eaten. Of their Tithes to be eaten in the place which God should choose; and particularly of the Tithe of the Third Year.

1. YE are the children of the **LORD** your God: ye shall not cut your selves, nor make any baldness between your eyes for the dead.

28. with **Jer. 16. 6.** This is unbecoming their Relation to God as Children, and a select and peculiar People (v. 2.) This is seasonably subjoined to the foregoing Precepts, which forbid Idolatry, and especially to the last Chapter, where the death of Seducers and Idolaters is enjoined, amongst whom they would find some related to them, whom they are not thus allowed to mourn for.

1. YE shall not cut your selves, &c. Ye shall not imitate Idolaters in your mourning for the Dead. See **Lev. 19.**

2. For thou art an holy people unto the LORD thy God, and the LORD hath chosen thee to be a peculiar people unto himself, above all the nations that are upon the earth.

2. Thou art an holy people: And therefore separated from the Pollutions and evil Practices of Idolaters. See **chap. 7. 6.** and

3. Thou shalt not eat any abominable thing.

3. Any abominable thing: That is, any thing forbidden, and therefore to be detested.

4. These are the beasts which ye shall eat: the ox, the sheep, and the goat,

4. These are the beasts: The signs and marks of the clean and unclean Beasts

laid down before, *Levit.* 11. 2, &c. The following
ulars are added here expressly, and being common
ell known, were to be taken for clean without any
examination.

The hart, and the roe-buck, 5. Pygarg: Or,
ve fallow-deer, and the wild Bison: Heb. Di-
and the pygarg, and the wild lion.
d the chamois.

And every beast that parteth the hoof, and cleaveth
it into two claws, and cheweth the cud amongst the
that ye shall eat.

Nevertheless, these ye shall not eat, of them that
ye cut, or of them that divide the cloven hoof; as
the ass, and the hare and the coney: for they chew the
cud, and divide not the hoof; therefore they are unclean
unto you.

And the swine, because it divideth the hoof, yet
cheweth not the cud, it is unclean unto you: ye shall not
eat their flesh, nor touch their dead carcase.

These ye shall eat of all that are in the waters: 9. These: *Levit.*
all that have scales and fins. 11. 9.
All that have scales shall ye eat.

And whatsoever hath not fins and scales, ye may
not eat: it is unclean unto you.

Of all clean birds ye shall eat. 11. All clean birds:
Those are to be re-
puted clean Birds and
(see verse 20) which are not forbid. See *Le-*
viticus 11. 13.

But these are they of which ye shall not eat: the
eagle, and the ossifrage, and the osprey,
And the glede, and the kite, and the vulture of
any kind,
And every raven after his kind,

11. And

15. And the owl, and the night-hawk, and the cuckoo, and the hawk after his kind,

16. The little owl, and the great owl, and the swan,

17. And the pelican, and the gier-eagle, and the carmorant,

18. And the stork, and the heron after her kind, and the lapwing, and the bat.

18. Bat: Lev

11. 19.

19. And every creeping thing that flieth, is unclean unto you: they shall not be eaten.

20. But of all clean fowls ye may eat.

21. Ye shall not eat of any thing that dieth of it self: thou shalt give it unto the stranger that is in thy gates, that he may eat it, or thou mayest sell it unto an alien: for thou art an holy people unto the LORD thy God. Thou shalt not see thee a kid in his mother's milk.

21. Stranger: That is not to be used, for it was a debtor to the whole law, Gal. 3. 12. Thou shalt not see thee a kid in his mother's milk, and 34-26. will be Note upon Exod. 19.

22. Thou shalt truly tithe all the increase of thy seed, that the field bringeth forth year by year.

22. Tithes: to be meant of second tithes which see Lev. on ch. 12. 6.

23. And thou shalt eat before the LORD thy God, in the place which he shall choose to place his name there, the tithe of thy corn, of thy wine, and of thine oil, and the firstlings of thy herds, and of thy flocks: that thou mayest learn to fear the LORD thy God always.

24. And if the way be too long for thee, so that thou art not able to carry it, or if the place be too far from thee which the LORD thy God shall choose to set his name there, when the LORD thy God hath blessed thee:

25. Then shalt thou turn it into money, and bind up the money in thine hand, and shalt go unto the place which the LORD thy God shall choose,

26. And

6. And thou shalt observe that
 for whatsoever thy soul lust-
 after, for oxen, or for sheep, or for wine, or for strong
 drink, or for whatsoever thy soul desireth: and thou shalt
 there before the LORD thy God, and thou shalt
 say, thou, and thine household.

7. And the Levite that is with-
 thy gates, thou shalt not forsake
 for he hath no part, nor in-
 heritance with thee.

8. At the end of three years
 shalt bring forth all the tithe
 of thy increase the same year, and
 lay it up within thy gates.

22. This was to be
 done every year, and for two years to be eaten at Jeru-
 salem, and in the third year in the Country where it grew,
 the Levite and the Stranger, the Fatherless and Wi-
 dow. (See the Note on chap. 12. 6.)

9. And the Levite (because he hath no part nor in-
 heritance with thee) and the stranger, and the fatherless,
 the widow, which are within thy gates, shall come, and
 eat, and be satisfied; that the LORD thy God may
 bless thee in all the work of thine hand which thou doest.

CHAP. XV.

The ARGUMENT.

Of the year of release, being every seventh year. The Israelites are warned not upon that Account to forbear exercising kindness to their poor brethren. Of Hebrew Servants: and of them that refuse their liberty. Of the firstling Males of the Cattel.

1. **A**T the end of every seven years thou shalt make a release.

1. **A**T the end of every seven years
Levit. 25. 2, 4. 6.
in the Seventh year

(compare Levit. 25. 4, and Exod. 23. 11.). Or, *at the end of the seven*, as appears from v. 9, which is as much the *end of the Seven*, as the First is the Beginning. *Exod. 23. 11.* Thus what was done in the third year, is said to be at the end of three years, chap. 14. 28.

2. And this is the manner of the release: Every creditor that lendeth ought unto his neighbour, shall release it, he shall not exact it of his neighbour, or of his brother, because it is called the LORD's release.

2. Of the release: The Jews do not see a great reason till it is said that there was a seven fold Release; viz. A Release of Land, of which see Exod. 23. 10, 11. And a Release of Money or Personal Debts, of which this place is to be understood, as appears from the following words. Every creditor (Heb. Master of the lending of his hand) that lendeth ought unto his neighbour, shall release it: It is not said he shall absolutely remit it; He would then be rather esteemed a Donor than a Creditor: Nor does the word in the Hebrew import an absolute Remission, and an abandoning of all Title and Claim, but an Intermiſſion only. See Exod. 23. 11. And it follows here, *He shall not exact it, &c.* That is, he hath no power to recover it this seventh year, (when by reason the Land was not sown, the Debt

release of Money or Personal Debts, of which this place is to be understood, as appears from the following words. Every creditor (Heb. Master of the lending of his hand) that lendeth ought unto his neighbour, shall release it: It is not said he shall absolutely remit it; He would then be rather esteemed a Donor than a Creditor: Nor does the word in the Hebrew import an absolute Remission, and an abandoning of all Title and Claim, but an Intermiſſion only. See Exod. 23. 11. And it follows here, *He shall not exact it, &c.* That is, he hath no power to recover it this seventh year, (when by reason the Land was not sown, the Debt

Debtor was disabled from raising Money) because it is a Release or Year of intermission of God's appointment.

3. Of a foreigner thou mayest exact it again: but that which is thine with thy brother, thine hand shall release:

3. Of a foreigner: That is, of one who is not of the Jewish Nation; and so not a Brother, v. 2.

4. Save when there shall be no poor among you: for the LORD shall greatly bless thee in the land which the LORD thy God giveth thee for an inheritance to possess it:

4. Save when there shall be no poor among you: The Marginal reading is rather to be followed; viz. To the end that there

be no poor among you: The shewing Mercy and Forbearance is a means to prevent the encrease of poor Men; And therefore this Release would contribute to the keeping Men from extreme Poverty, and by their Obedience to God's Laws they would in great measure keep it off also: And though it is much their duty to order it so, that there might be few or no Poor; yet God who fore-saw that they would fail in their Obedience, does fore-tell that there would always be Poor among them, (v. 11.)

5. Only if thou carefully hearken unto the voice of the LORD thy God, to observe to do all these commandments which I command thee this day.

6. For the LORD thy God blesseth thee, as he promised thee, and thou shalt lend unto many nations, but thou shalt not borrow; and thou shalt reign over many nations, but they shall not reign over thee.

6. Thou shalt lend: Chap. 28. 12. And shalt consequently be rich. And thou shalt reign over many: For the rich ruleth over the poor, and the borrower is servant to the lender, Prov. 22. 7.

7. If there be among you a poor man of one of thy brethren within any of thy gates, in thy land which the LORD thy God giveth thee, thou shalt not harden thy heart, nor shut thine hand from thy poor brother:

8. But

8. But thou shalt open thine hand wide unto him, and shalt surely lend him sufficient for his need, in that which he wanteth.

which is expressed by what is sufficient for his need in the following words.

9. Beware that there be not a thought in thy wicked heart, saying, The seventh year, the year of release is at hand: and thine eye be evil against thy poor brother, and thou givest him nought, and he cry unto the LORD against thee, and it be sin unto thee.

8. But thou shalt open thine hand: Mat. 5. 42. Luk. 6. 34. A bountifull supply is here Commanded.

9. Thought: Heb. Word. Wicked: Heb. Belial. The year of release is at hand: viz. When it will not be in his power to exact, v. 2.

10. Thou shalt surely give him, and thine heart shall not be grieved when thou givest unto him: because that for this thing the LORD thy God shall bless thee in all thy works and in all that thou puttest thine hand unto.

11. For the poor shall never cease out of the land: therefore I command thee, saying, Thou shalt open thine hand wide unto thy brother, to thy poor, and to thy needy in thy land.

11. The poor shall never cease, &c. and therefore there shall never want Objects of their Compassion, and Tryals of their Inclination that way.

12. And if thy brother an Hebrew man, or an Hebrew woman, be sold unto thee, and serve thee six years, then in the seventh year thou shalt let him go free from thee.

See Exod. 21. 2. with the Note on that place. Six years. That is, six complete years from the first entering upon the Service.

13. And when thou sendest him out free from thee, thou shalt not let him go away empty.

12. If thy brother: i. e. One of thine own Nation, as it follows. See Exod. 21. 2. Jer. 34. 14. Be sold unto thee.

14. Thou

14. Thou shalt furnish him liberally out of thy flock, and out of thy floor, and out of thy wine-press: of that where-with the LORD thy God hath blessed thee, thou shalt give unto him.

15. And thou shalt remember that thou wast a bond-man in the land of Egypt, and the LORD thy God redeemed thee: therefore I command thee this thing to day.

and the Sense of our Obnoxiousness to Sufferings, do strongly move, where they are duly considered.

16. And it shall be if he say unto thee, I will not go away from thee (because he loveth thee and thine house, because he is well with thee)

17. Then thou shalt take an awl, and thrust it through his ear unto the door, and he shall be thy servant for ever: and also unto thy maid-servant thou shalt do likewise.

Thou shalt do likewise: That is, thou shalt let her go free in the Seventh year, (v. 12.) Nor shall she go away empty, but thou shalt furnish her liberally out of thy flock, &c. v. 14. For we find Moses returns to the same matter, mentioned v. 12. in the words which follow, v. 18:

18. It shall not seem hard unto thee when thou sendest him away free from thee: for he hath been worth a double hired servant to thee, in serving thee six years: and the LORD thy God shall bless thee in all that thou doest.

15. And thou shalt remember, &c. This is a powerfull Motive to encline us to shew Mercy: The Example of God's Mercy, and our Obnoxiousness to Sufferings, do strongly move, where they are duly considered.

17. Then thou shalt take an awl, &c. See Exod. 21. 6. with the Note upon that place. And also unto thy maid-servant thou

18. A double hired servant: Both because he served so long a time (which is more than usually hired Servants do) and without Hire or Wages.

19. All the firstling males that come of thy herd, and of thy flock, thou shalt sanctify unto the LORD thy God: thou shalt do no work with the firstling of thy bullock, nor shear the firstling of thy sheep.

to the Priest, these words cannot be meant, if we duly consider what is said, *Exod. 22. 30.* and compare it with what follows here. See *Exod. 34. 19.*

20. Thou shalt eat it before the LORD thy God *year by year*, in the place which the LORD shall choose, thou and thy household.

21. And if there be any blemish therein, as if it be lame, or blind, or have any ill blemish, thou shalt not sacrifice it unto the LORD thy God.

22. Thou shalt eat it within thy gates: the unclean and the clean person shall eat it alike, as the roe-buck, and as the hart.

23. Only thou shalt not eat the blood thereof: thou shalt pour it upon the ground as water.

19. All the firstlings, &c. This is to be understood of a second sort of Firstlings; of which see the Note on *chap. 12. 17.* For of the Firstborn which were due

21. If there be: *Levit. 22. 20. chap. 17. 11. Eccles. 35. 12.*

23. Only, &c. See *chap. 12. 16, 17.*

C H A P. XVI.

The ARGUMENT.

the Passover and Feast of Unleavened Bread. Of the Feast of Weeks, and that of Tabernacles. Every Male is to appear at the place which God should choose three times a year. Of Judges and Justice. Groves and Images are forbidden.

Deserve the month of Abib, and keep the passover unto the LORD thy God: for in the month of Abib the LORD thy God brought thee forth out of Egypt by

1. **T**HE month of Abib: See Exod. 12. 2. and the Note upon that place, and also upon Exod. 13. 4. By night: In the night that was done, which moved Pha-

ro consent to the Israelites going out of Egypt, and that night he commanded them to go, Exod. 12. 29, 30, and the Chaldee expresseth the sense to this purpose; *he wrought wonders for thee in the night.* By the Death First-born their liberty was procured.

Thou shalt therefore sacrifice the Passover unto the LORD thy God of the flock and the herd, in the place which the LORD shall choose to place his name there.

2. *Thou shalt therefore sacrifice the passover, &c. Thou shalt kill the Paschal Lamb as is prescribed, Exod. 12. Of the flock*

and herd: Or, the flock and herd, viz. besides the Paschal Lamb, thou shalt for Peace-offerings, during the time of the Feast, sacrifice not only of the Flock, but of the Herd; which Passover-offerings (or Chagigah) were in use during the Seven days after the Paschal Lambs were offered: These were of the Flock and Herd; of which Lev. 28. 18, 19, 20, 21, 22, 23, 24. Thus King Josiah did have given to the People, of the Flock, Lambs and kids for Passover-offerings, and of the Herd he gave also, 2 Chron. 35. 7. That these Bulls were

for the *Chagigah*, or Peace-offerings, is evident from v. 13. *They roasted the passover with fire, according to the Ordinance; but the other holy Offerings (i. e. The Peace-offerings, or Chagigah) sod they in Pots and in Caldrons, &c.* And it follows thereupon, *And divided them speedily among all the people.* Whence it is very evident, that these Sacrifices were the *Chagigah*, or Peace-offerings, which did attend upon the Paschal Solemnity. It is evident from the Text itself, that the Words cannot be understood of the Paschal Lambs, and that they cannot be understood of whole Burnt-offerings, or Sin-offerings, because the People did not partake of them; whereas these are said to be divided among the people. In the place: This circumstance was not provided for at the first Institution of the Passover, and is therefore mentioned here. See *chap. 12. 5.*

3. *Thou shalt eat no leavened bread with it: seven days shalt thou eat unleavened bread therewith, even the bread of affliction: (for thou camest forth out of the land of Egypt in haste) that thou mayest remember the day when thou camest forth out of the land of Egypt, all the days of thy life.*

3. *Thou shalt eat no leavened bread with it:* This Precept was to continue during the seven days of the Passover-offerings, and was in memory of the affliction of Egypt, and their hasty Comings thence, which afforded

not time to leaven their Bread, and to render it more savoury. See *Exod. 12. 15.*

4. *And there shall be no leavened bread seen with thee in all thy coasts seven days; neither shall there any thing of the flesh which thou sacrificed the first day at even, remain all night untill the morning.*

4. *Untill the morning:* See *Exod. 12. 10.*

5. *Thou mayest not sacrifice the passover within any of thy gates, which the LORD thy God giveth thee.*

6. But at the place which the LORD thy God shall choose to place his name in, there thou shalt sacrifice the passover at even, at the going down of the sun, at the season that thou camest forth out of Egypt.

6. At even, at the going down of the sun: When the Sun declines, or, in the Afternoon. See the Note upon Exod. 12. 6. At the season, &c. i. e. At that time of year, &c.

7. And thou shalt roft and eat it in the place which the LORD thy God shall choose: and thou shalt turn in the morning, and go unto thy tents.

7. Thou shalt turn in the morning: Not in the Morning of the Fifteenth day, for that was a Solemn day, in which no

work was allowed to be done, and was the First day of the Feast of Unleavened bread, *Levit.* 23. 6, 7. And therefore it must be understood either, (1.) Of the Morning of the Sixteenth day of the Month; and then those who lived near *Jerusalem*, might return thither against the Seventh day of the Feast. Or, (2.) The Morning after the Seventh day of the Feast, which was the last and a solemn day, *Levit.* 23. 8. See 2 *Chron.* 30. 21. and 35. 17. Thy Tents: That is, thy Dwellings, which are called *Tents* here, with respect to their present Condition in the Wilderness.

8. Six days thou shalt eat unleavened bread, and on the seventh day shall be a solemn assembly to the LORD thy God: thou shalt do no work therein.

8. Solemn assembly: Heb. *Restraint*: The reason of its being so called is intimated in the following words, *Thou shalt do no work* therein.

9. Seven weeks shalt thou number unto thee: begin to number the seven weeks from such time as thou beginnest to put the sickle to the corn.

9. Seven weeks, &c. As the Feast of Passover was instituted in remembrance of the deliverance out of Egypt, so was this

(as is probable) in remembrance of their receiving the Law, of which, and of the several Names of this Feast, See the Note on *Levit.* 23. 16.

10. And thou shalt keep the feast of weeks unto the LORD thy God with a tribute of a free-will-offering of thine hand, which thou shalt give unto the LORD thy God, according as the LORD thy God hath blessed thee.

10. According as the LORD thy God hath blessed thee: This imports more than what was prescribed, *Levit. 23. 17.* and *Numb. 28. 27.*

11. And thou shalt rejoyce before the LORD thy God, thou, and thy son, and thy daughter, and thy man-servant, and thy maid-servant, and the Levite that is within thy gates, and the stranger, and the fatherless, and the widow, that are among you, in the place which the LORD thy God hath chosen to place his name there.

12. And thou shalt remember that thou wast a bond-man in Egypt: and thou shalt observe and do these statutes.

13. Thou shalt observe the feast of tabernacles seven days, after that thou hast gathered in thy corn, and thy wine.

13. Thou shalt observe, &c. Of which see the Note on *Levit. 23. 34.*

14. And thou shalt rejoyce in thy feast, thou, and thy son, and thy daughter, and thy man-servant, and thy maid-servant, and the Levite, the stranger, and the fatherless, and the widow, that are within thy gates.

15. Seven days shalt thou keep a solemn feast unto the LORD thy God, in the place which the LORD shall choose: because the LORD thy God shall bless thee in all thy increase, and in all the works of thine hands, therefore thou shalt surely rejoyce.

15. Thou shalt surely rejoyce: viz. With a sense of God's Mercy in giving thee the Land of Promise to thee, and the Fruits of it which thou hast now received. See *Ps. 13.*

16. Thou

16. Three times in a year shall all thy males appear before the LORD thy God, in the place which he shall choose: in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles: and they shall not appear before the LORD empty.

17. Every man shall give as he is able, according to the blessing of the LORD thy God which he hath given thee.

18. Judges and officers shalt thou make thee in all thy gates which the LORD thy God giveth thee throughout thy tribes: and they shall judge the people with just judgment.

18. In all thy gates: That is, in all thy Cities, the Gate being the place where the Judges sat.

19. Thou shalt not wrest judgment, thou shalt not respect persons, neither take a gift: for a gift doth blind the eyes of the wise, and pervert the words of the righteous.

20. That which is altogether just shalt thou follow, that thou mayest live, and inherit the land which the LORD thy God giveth thee.

20. Altogether just: viz. Without respect to Persons or Rewards.

21. Thou shalt not plant thee a grove of any trees near unto the altar of the LORD thy God, which thou shalt make thee.

21. A grove of any trees: viz. After the usage of Idolaters, 1 King. 15. 13.

22. Neither shalt thou set thee up any image, which the LORD thy God hateth.

22. Any image: Or, Statue, or Pillar: viz. Such as Idolaters were wont to erect.

CHAP. XVII.

The ARGUMENT.

What is blemished may not be sacrificed. The Punishment of the Idolater. What the Israelites were to do in cases of difficulty in matters of Judgment. The Punishment of the Contumacious. A Law concerning choosing a King, and certain Rules whereby the King chosen was to govern himself.

1. **T**Hou shalt not sacrifice unto the LORD thy God any bullock or sheep, wherein is blemish, or any evil-favouredness: for that is an abomination unto the LORD thy God.

2. If there be found among you within any of thy gates, which the LORD thy God giveth thee, man or woman that hath wrought wickedness in the sight of the LORD thy God, in transgressing his covenant,

and the Idolater may be said to transgress the Covenant of the Lord, as he breaks his Faith given to God, and renounceth his Authority and Service at once.

3. And hath gone and served other gods, and worshipped them, either the sun, or moon, or any of the host of heaven, which I have not commanded:

the Scripture Phrase, should imply more than the bare words amount to, and they do sometimes imply the contrary, 1 Cor. 10. 5. Jer. 7. 31. Prov. 10. 2.

1. **W**Herein is blemish: Of which see Levit. 22. 20. with the Note on the 22th. verse.

2. *In transgressing his covenant:* It is evident from v. 3. that Idolatry is the Wickedness supposed here to be wrought, and is called, *The transgressing the covenant of the Lord;*

3. *Which I have not commanded:* That is, which I have forbid. It is usual that such negative Expressions as this, in

4. *And*

And it be told thee, and thou hast heard of it, and tried diligently, and behold, it be true, and the thing ain, that such abomination is wrought in Israel :

Then shalt thou bring forth that man or that woman which have committed that wicked thing) unto thy gates, that man or that woman, and shalt stone them with s, till they die.

At the mouth of two witnesses or three witnesses, shall he that is guilty of death, be put to death ; at the mouth of one witness he will not be put to death.

nor Men of ill fame, nor Mad-men ; but such as are capable of taking an Oath, and such as cannot justly be expected not to fear it,

6. At the mouth of two witnesses : These must be Competent, and Credible ; and must be therefore neither Children nor

The hands of the witnesses shall be upon him to put him to death, afterward the hands of all the people : so thou shalt put the evil from among you.

truth of their Evidence, and was also a great re- upon the Witnesses themselves, who, if they bore witness, would also be obliged to shed innocent Blood. hands of all the people : In a matter of this nature all people were obliged to testify their detestation of Idolatry and their readiness to root it out.

7. The hands of the witnesses shall be first upon him : This is very reasonable in itself, and serves to convince the People

If there arise a matter too hard for thee in judgment, between blood and blood, between plea and plea, and between stroke and stroke, matters of controversy with- gates : then shalt thou arise, and thou shalt go up into the place which the LORD thy God shall choose ;

such as follow, Between blood and blood : That is, in the

8. If there arise a matter too hard for thee in judgment : These words belong to the Inferior and Subordinate Magistrates in their Cities. They are supposed here to be at a loss in some difficult cases ;

the case of Murther, whether it were voluntary or accidental. *Between plea and plea*: That is, in Causes depending between the Plaintiff and Defendant. *Between stroke and stroke*: That is, in the case of Wounds inflicted by one Man upon another, *Exod. 21. 20, 22.*

9. *And thou shalt come unto the priests the Levites, and unto the judge that shall be in those days, and enquire, and they shall shew thee the sentence of judgment.*

considerable part of the Sanhedrin, or great Council of the Nation. *And unto the judge*: Or, to wit, unto the judge: The Hebrew Particle which we render *and* is sometimes only to be understood exegetically, as in *1 Sam. 28. 3. Zech. 9. 2 Sam. 2. 15.* And the Greek Particle which answers to it (and is here used by the LXXII.) is used in this sense in the *New Testament*, *Rom. 15. 6. 1 Cor. 2. 10. Col. 1. 3. 1 Thess. 1. 3.* *The judge*: i. e. The Sanhedrin, which tho' it consisted of many persons was yet the sole Judge of these doubtfull cases; and yet with respect to the Members thereof is expressed by *Judges*, *Deut. 19. 17, 18.*

10. *And thou shalt do according to the sentence which they of that place (which the LORD shall choose) shall shew thee: and thou shalt observe to do according to all that they inform thee:*

ties concerned were obliged to acquiesce in their Determination. Matters of Faith and meer Belief are not mentioned here, much less is it in the least intimated, that the Sanhedrin was to be thought Infallible.

11. *According to the sentence of the law which they shall teach thee, and according to the judgment which they shall tell thee thou shalt do: thou shalt not decline from the*

9. *The priests the Levites*: That is, the Priests of the Levitical Race, as the *Vulgar* renders it, who made a con-

10. *Thou shalt do, &c.* These words are directed to the inferior Magistrates, who are obliged to put in execution what the Sanhedrin determines, and the par-

11. *According to the sentence of the law*: These words imply the Law to be the Rule both to the Sanhedrin and to the People,

Debtor was disabled from raising Money) because it is a Release or Year of intermission of God's appointment.

3. Of a foreigner thou mayest exact it again: but that which is thine with thy brother, thine hand shall release:

3. Of a foreigner: That is, of one who is not of the Jewish Nation, and so not a Brother, v. 2.

4. Save when there shall be no poor among you: for the LORD shall greatly bless thee in the land which the LORD thy God giveth thee for an inheritance to possess it:

4. Save when there shall be no poor among you: The Marginal reading is rather to be followed; viz. To the end that there

be no poor among you: The shewing Mercy and Forbearance is a means to prevent the encrease of poor Men; And therefore this Release would contribute to the keeping Men from extreme Poverty, and by their Obedience to God's Law they would in great measure keep it off also: And though it is much their duty to order it so, that there might be few or no Poor; yet God who fore-saw that they would fail in their Obedience, does fore-tell that there would always be Poor among them, (v. 11.)

5. Only if thou carefully hearken unto the voice of the LORD thy God, to observe to do all these commandments which I command thee this day.

6. For the LORD thy God blesseth thee, as he promised thee, and thou shalt lend unto many nations, but thou shalt not borrow; and thou shalt reign over many nations, but they shall not reign over thee.

6. Thou shalt lend: Chap. 28. 12. And shalt consequently be rich. And thou shalt reign over many: For the rich ruleth over the poor, and the borrower is servant to the lender, Prov. 22. 7.

7. If there be among you a poor man of one of thy brethren within any of thy gates, in thy land which the LORD thy God giveth thee, thou shalt not harden thy heart, nor shut thine hand from thy poor brother:

8. But

16. But he shall not multiply horses to himself, nor cause the people to return to Egypt, to the end that he should multiply horses: forasmuch as the LORD hath said unto you, Ye shall henceforth return no more that way.

16. He shall not multiply horses, &c. Lest he should confide in their strength. *Psal.* 33. 16, 17. & upon that account entertain much commerce with Egypt. (*1 King.* 10. 26, 28.)

as it follows. *Hath said:* Or, *Saith:* There is no reason why we should render it in the Preterperfect Tense; and consequently, no need to suppose that *Moses* refers to any former express Law, it is enough that God forbids their return here: He was also displeased at their Inclination to return, *Numb.* 14. 3, 4 with v. 11. Compare *Exod.* 13. 17. And appointed several ways by which they were to remember their deliverance thence.

17. Neither shall he multiply wives to himself, that his heart turn not away: neither shall he greatly multiply to himself silver and gold.

18. And it shall be when he sitteth upon the throne of his kingdom, that he shall write him a copy of this law in a book, out of that which is before the priests the Levites.

18. A copy of this law: By which he might be instructed both to govern himself and people.

19. And it shall be with him, and he shall read therein all the days of his life: that he may learn to fear the LORD his God, to keep all the words of this law and these statutes, to do them:

20. That his heart be not lifted up above his brethren, and that he turn not aside from the commandment to the right hand, or to the left: to the end that he may prolong his days in his kingdom; he, and his children in the midst of Israel.

20. That his heart be not lifted up: The due consideration of God's Law will serve to keep Men humble in the greatest Prosperity.

C H A P. XVIII.

The A R G U M E N T.

is the Inheritance of the Priests and Levites. The Portion of the Priests, and the Share of the Levites in the place which God should choose. The wicked practices of the Inhabitants of Canaan are to be avoided. A promise of the Messiah. The Punishment of him who will not obey him, as also of the false prophet. A Rule to judge a false Prophet by.

THE priests the Levites, and all the tribe of Levi, shall have no part, nor inheritance with you: they shall eat the offerings of the LORD made by fire, and have an inheritance.

1. **A**ND his inheritance: That is, the Lord's Portion or Inheritance which he hath reserved for himself, such were Tithes, and First-fruits, &c.

Deut. 18. 12, 28. Upon which account the Lord is said to have their Inheritance, v. 2.

Therefore shall they have no inheritance among their brethren: the LORD is their inheritance, as he hath said unto them.

And this shall be the priest's portion from the people, from them shall they offer a sacrifice, whether it be of sheep; and they shall give unto the priest the shoulder, and the thigh, and the maw.

3. **A sacrifice:** That is, a Peace-offering, as appears by what follows of the Shoulder (which does not exclude the Breast adjoining) compared with Le-

vit. 10. 12. and Numb. 15. 3. Two portions, and the maw: These are here added to the Portion of the Priests.

4. *The*

4. The first-fruit also of thy corn, of thy wine, and of thy oil, and the first of the fleece of thy sheep shalt thou give him. 4. First-fruit: See Numb. 18. 12.

5. For the LORD thy God hath chosen him out of all thy tribes, to stand to minister in the name of the LORD, him and his sons for ever. 5. To minister in the name of the LORD: That is, to minister or do his Office in the service which God hath appointed and required (v. 7.)

6. And if a Levite come from any of thy gates out of all Israel, where he sojourned; and come with all the desire of his mind unto the place which the LORD shall choose;

7. Then he shall minister in the name of the LORD his God, as all his brethren the Levites do, which stand there before the LORD.

8. They shall have like portions to eat, beside that which cometh of the sale of his patrimony. 8. Beside that which cometh of the sale of his patrimony.

The Levite here is supposed to have left his Country to addict himself constantly to the Service of God: And it is provided that he shall not loose by so doing: And therefore he is allowed a like Portion with the other Levites which minister, beside what he might upon leaving his Country have received for his House, or Moveables left him by his Ancestors, which is left to his own disposal.

9. When thou art come into the land which the LORD thy God giveth thee, thou shalt not learn to do after the abominations of those nations.

10. There shall not be found among you any one that maketh his son or his daughter to pass through the fire, or that useth divination, or an observer of times, or an enchanter, or a witch, 10. To pass through the fire: See the Note upon Levit. 18. 21. That useth divination, or, an observer of times; or an Enchanter.

ter: The Divination here forbid, seems to be the foretelling things to come for the sake of gain, or by means not allowed by the Law of God: See *Micah* 3. 11. for the observer of times, and the Enchanter: See the Note on *Levit.* 19. 26. *A witch*: See the Note upon *Exod.* 22. 18.

11. Or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer.

11. Charmer: An Inchanter who by Society with evil Spirits, and perhaps by

a pretence, to knowledge from the Conjunction of the Stars, (for the Hebrew Word imports Society, or Conjunction) amuses Men with his odd feats and predictions: Or a consulter with familiar Spirits, or a Wizard; of these: See the Note on *Levit.* 19. 31. *Necromancer*, i.e. one who seeks to the Dead: See *1 Sam.* 28. 7. and *Isa.* 8. 19.

12. For all that do these things are an abomination unto the LORD: and because of these abominations, the LORD thy God doth drive them out from before thee.

13. Thou shalt be perfect with the LORD thy God.

13. Perfect: i. e. Upright, or, Sincere, and not depart from his Precepts. See v. 14.

14. For these nations which thou shalt possess, hearken unto observers of times, and unto diviners: but as for thee, the LORD thy God hath not suffered thee so to do.

15. The LORD thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken.

15. The LORD thy God will raise up unto thee a Prophet, &c. The connexion is plainly this, That they need not turn to

Observers of Times, to Diviners and Witches, &c. because God would send among them a Succession of Prophets; but then here is also a promise of *Christ* (*Act.* 3. 22. and 7. 37.) which agrees perfectly to our *Jesus*, who was a Prophet, as he taught the Will of God, (*Matth.* 5. Luk.

Luk. 4. 19.) and foretold things to come (Matth. 26. 15. Job. 6. 70, 71. Matth. 16. 21. Matth. 24.) and was like unto Moses in his Meekness, in his fasting forty days and forty nights, in giving his Law from a Mountain (Matth. 5.) in his open declaring the Will of God (Job. 1. 18.) in his Mediatorship, &c.

16. According to all that thou desiredst, of the LORD thy God in Horeb, in the day of the assembly, saying, Let me not hear again the voice of the LORD my God; neither let me see this great fire any more, that I die not.

17. And the LORD said unto me, They have well spoken that which they have spoken.

18. I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth, and he shall speak unto them all that I shall command him.

19. And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him.

19. I will require it: i.e. I will punish him as a despiser of me, and he shall be destroyed from among the people, Act. 1. 21.

20. But the prophet which shall presume to speak a word in my name, which I have not commanded him to speak, or that shall speak in the name of other gods, even that prophet shall die.

21. And if thou say in thine heart, How shall we know the word which the LORD hath not spoken?

22. When a prophet speaketh in the name of the LORD, if the thing follow not, nor come to pass, that is the thing which the LORD hath not spoken, but the prophet hath spoken it presumptuously: thou shalt not be afraid of him.

22. Speaketh in the name of the LORD, &c. That is, undertakes to confirm his Mission by a Miracle, or by predicting something to come. The not being able to effect what he undertakes.

undertook, and when the Event answered not the Prediction, would prove him a false Prophet, and not to be feared or regarded.

C H A P. XIX.

The A R G U M E N T.

Of the cities of Refuge, and the Manslayer. The Murderer must die. The Land-mark may not be removed. The insufficiency of a single Witness. The Punishment of a False-witness.

1. **W**HEN the LORD thy God hath cut off the nations, whose land the LORD thy God giveth thee, and thou succeedest them, and dwellest in their cities, and in their houses ;

Inhabitants of the Land; and accordingly we find *Joshua* then taking care of it, *Josh. 20. 2.*

2. Thou shalt separate three cities for thee in the midst of thy land which the LORD thy God giveth thee to possess it.

very middle of it, but that they were so situated as might be most for the ease and security of the Man-slayer (*v. 6.*) and accordingly they were appointed in several Tribes, as we read *Josh. 20. 7.*

3. Thou shalt prepare thee a way, and divide the coasts of thy land (which the LORD thy God giveth thee to inherit) into three parts, that every slayer may flee thither.

1. **W**HEN the LORD thy God, &c. It is from hence evident, that they were not obliged to set aside these Cities of Refuge till, they had subdued the

2. In the midst of thy land : Or, Within thy land : For it is not to be supposed they were in the ve-

ry middle of it, but that they were so situated as might be most for the ease and security of the Man-slayer (*v. 6.*) and accordingly they were appointed in several Tribes, as we read *Josh. 20. 7.*

3. Thou shalt prepare thee a way : The meaning is, that the way to these Cities should be made plain and easie that the Man-slayer might not be obstructed or retarded in his flight thither.

4. And this is the case of the slayer, which shall flee thither, that he may live: whose killeth his neighbour ignorantly, whom he hated not in time past,

4. And this is the case: See Exod. 21. 13.

5. As when a man goeth in the wood with his neighbour, to hew wood, and his hand fetcheth a stroke with the ax to cut down the tree, and the head slippereth from the helve, and lighteth upon his neighbour that he die; he shall flee unto one of those cities, and live:

6. Let the avenger of the blood pursue the slayer, while his heart is hot, and overtake him, because the way is long, and slay him, whereas he was not worthy of death, in as much as he hated him not in time past.

6. Let the avenger, &c. It is evident that these words relate to what was said (v. 3.) of dividing the Coasts of the Land, that the Slayer might flee to the City of Refuge

with greater security, which he could not do had not the Cities been dispersed in several Tribes.

7. Wherefore I command thee, saying, Thou shalt separate three cities for thee.

8. And if the LORD thy God enlarge thy coast (as he hath sworn unto thy fathers) and give thee all the land which he promised to give unto thy fathers;

8. (As he hath sworn, &c. The Condition whereof is mentioned v. 2. (If thou shalt keep all these commandments, &c.

9. (If thou shalt keep all these commandments to do them, which I command thee this day, to love the LORD thy God, and to walk ever in his ways) then shalt thou add three cities more for thee, beside these three:

10. That innocent blood be not shed in thy land which the LORD thy God giveth thee for an inheritance, and so blood be upon thee.

But if any man hate his neighbour, and lie in wait
 on him, and rise up against him, and smite him mortally
 so that he die, and flee into one of these cities :

Then the elders of his city shall send and fetch
 him, and deliver him into the hand of the avenger
 of blood, that he may die.

Thine eye shall not pity him, but thou shalt put
 away the guilt of innocent blood from Israel, that it may
 be well with thee.

Thou shalt not remove thy
 neighbour's land-mark, which they
 have set in thine inher-
 itance which thou shalt inherit, in
 the land that the LORD thy God
 hath given thee to possess it,

24. Thou shalt not
 remove thy neigh-
 bour's land-mark, &c.
 This Precept is very
 seasonably subjoined
 to that of Man-
 slaughter and Mur-
 der, the removing

land-marks being an occasion of great quarrels, and
 shedding of Blood; and it was not to be allowed, it being
 against the Constitution of their Forefathers, who divided
 the several Bounds of their Inheritance by Divine Direction,
 as is intimated in the following words, *Which they of
 old have set, &c. Prov. 22. 28.*

One witness shall not rise
 up against a man for any iniquity,
 any sin, in any sin that he
 hath committed; at the mouth of two wit-
 nesses or at the mouth of three witnesses shall the mat-
 ter be established.

15. One witness !
 See chap. 17. 6. and
 the Note upon that
 place

If a false witness rise up against any man to testify
 against him that which is wrong :

Then both the men between
 the controversy is, shall stand
 before the LORD, before the
 judges, and the judges which shall be
 in those days.

17. Shall stand be-
 fore the LORD :
 That is, in a case of
 this difficulty they
 shall (as is directed
 ch. 17. 8.) come to
 the

the place which God should choose to place his Name there, which may well be implied in standing before the LORD (see the Note upon Levit. 1. 5.) to the priests and judges which shall be in those days.

18. And the judges shall make diligent inquisition: and behold, if the witness be a false witness, and hath testified falsely against his brother:

Diligence: It appears plainly, that it was not a matter of Faith that they were concerned in, but of Fact only. And the False-witness, being liable to the Evil which he designed to bring upon his Brother, it was needfull that a strict Inquisition should be made.

18. A diligent inquisition: For it being a matter of difficulty to detect a false Witness it required great Diligence.

19. Then shall ye do unto him, as he had thought to have done unto his brother: so shalt thou put the evil away from among you.

19. Put the evil away: Both the evil Man, and such evil Practices as are implied v. 20.

20. And those which remain shall hear, and fear, and shall henceforth commit no more any such evil among you.

21. And thine eye shall not pity, but life shall go for life, eye for eye, tooth for tooth, hand for hand, foot for foot.

21. Life shall go for life, eye for eye, &c. See the Note on Exod. 21. 24

CH A P. XX.

The ARGUMENT.

They are required not to be afraid of their Enemies against whom they were to fight. The part of the Priest and Officers on this occasion. How to use the Cities that accept or refuse the offers of Peace. Who they are that are to be destroyed absolutely. Of the Trees which may and may not be destroyed in a Siege.

1. **W**Hen thou goest out to battel against thine enemies, and seest horses and chariots, and a people more then thou, be not afraid of them: for the LORD thy God is with thee, which brought thee up out of the land of Egypt.

1. **W**hich brought thee up out of the land of Egypt: This is here mentioned as a famous instance of the Power of God, who brought them out of Egypt notwithstanding

ing all the Craft and Power of the Egyptians which combined against them.

2. And it shall be when ye are come nigh unto the battel, that the priest shall approach and speak unto the people,

2. *The priest:* This was a Priest who was set apart on purpose for this affair, as the Jews tell us, who

call him *The priest anointed for the war.* See *Numb.* 35. 6.

3. And shall say unto them, Hear, O Israel, you approach this day unto battel against your enemies: let not your hearts faint, fear not, and do not tremble, neither be ye terrified because of them.

3. *Tremble:* Heb. *Make haste:* Do not give way, as the *Vulgar* hath it, or be not forward to fly from the approaching danger.

4. For the LORD your God is he that goeth with you, to fight for you against your enemies to save you.

5. And the officers shall speak unto the people, saying, What man is there that hath built a new house and hath not dedicated it? let him go and return to his house, lest he die in the battel, and another man dedicate it.

5. What man is there that hath built, &c. The reason of this, and the other two Cases which next follow, seems to be this, That Men in these Circumstances were therefore dis-

charged, because they would be apt to be intangled with these cares, and thereby rendered less serviceable in the War. To this the Apostle seems to allude, *No man that warreth entangleth himself with the affairs of this life*, 2 Tim. 2. 4. *Dedicated*: That is, he hath not enjoyed it, which Men began to do with a Feast upon their first entrance, (see the Title to Psalm 30. Nehem. 12. 27.) or at least some expressions of Joy.

6. And what man is he that hath planted a vineyard, and hath not yet eaten of it? let him also go and return unto his house, lest he die in the battel, and another man eat of it.

6. And hath not yet eaten of it: *Rich*. And hath not yet made it common: The Law was this, that when they planted Trees for Food (which Law extend-

ed to Vines, *Ezek.* 15. 6. compared with *Jer.* 31. 5.) they might not eat of the Fruit thereof till the fifth year. The three first years it was reputed as uncircumcised, in the fourth year it was the Lord's, and as holy and separate not to be eaten by the Owners of the Trees; in the fifth year it might be eaten as that which was common food. See *Levit.* 19. 24, 25. with the Notes there.

7. And what man is there that hath betrothed a wife, and hath not taken her? let him go and return unto his house, lest he die in battel, and another man take her.

8. And the officers shall speak further unto the people, and they shall say, What man is there that is fearfull and faint-hearted? let him go and return unto his house, lest his brethrens heart faint as well as his heart.

9. And it shall be when the officers have made an end of speaking unto the people, that they shall make captains of the armies to lead the people.

10. When thou comest nigh unto a city to fight against it, then proclaim peace unto it.

10. When thou comest nigh unto a city to fight, &c. The Jewish Writers do fre-

quently mention two kinds of War; viz. That which was particularly commanded by God, as that against the Nations which the Israelites were commanded to drive out; and that which was chosen by the Jews upon just provocation, or in their own defence against other People. These words, as well as those above, refer to the latter of these two, as appears from v. 15. compared with v. 5, 6, 7, 8. and Numb. 32. 7.

11. And it shall be, if it make thee answer of peace, and open unto thee, then it shall be that all the people that is found therein shall be tributaries unto thee, and they shall serve thee.

12. And if it will make no peace with thee, but will make war against thee, then thou shalt besiege it.

13. And when the LORD thy God hath delivered it unto thine hands, thou shalt smite every male thereof with the edge of the sword.

14. But the women, and the little ones, and the cattel, and all that is in the city, even all the spoil thereof shalt thou take unto thy self: and thou shalt eat the spoil of thine enemies, which the LORD thy God hath given thee.

14. But the women, and the little ones: These are here exempted from destruction as those who were not concerned in the War, nor consulted in the offer of Peace.

15. Thus shalt thou do unto all the cities which are very far off from thee, which are not of the cities of these nations.

16. But of the cities of these people which the LORD thy God doth give thee for an inheritance, thou shalt save alive nothing that breatheth:

16. Thou shalt save alive nothing that breatheth: And therefore here the Women and little ones were to be destroyed, which was not allowed in the case above, v. 14.

The reason of the difference is to be fetched from God's Command, and from the danger of Idolatry in sparing them, as is expressed, v. 18.

17. But thou shalt utterly destroy them, namely, the Hittites, and the Amorites, the Canaanites, and the Perizzites, the Hivites, and the Jebusites, as the LORD thy God hath commanded thee.

18. That they teach you not to do after all their abominations which they have done unto their gods, so should ye sin against the LORD your God.

19. When thou shalt besiege a city a long time, in making war against it to take it, thou shalt not destroy the trees thereof by forcing an ax against them: for thou mayest eat of them, and thou shalt not cut them down (for the tree of the field is man's life) to employ them in the siege.

19. (For the tree of the field is man's life) to employ them in the siege: The Trees that bore Fruit might not be cut down in a Siege for two reasons; (I.) Because they afforded a support to Man's life, For thou mayest eat

of them. (II.) Because they need not fear any hurt from them by sparing them, as they might from Men whom they saved alive: And according to this sense the words may be thus rendered, For is the tree of the field a man (or, as a man) to go before thee in the siege? q. d. Thou needest not apprehend any danger from sparing these Trees, which can make no resistance against thee. This Interpretation, besides that it agrees well with the Hebrew (which our rendering supposes very Elliptical) so it agrees with the Ancient Versions of the *Vulgar*, the *Greek*, the *Chaldee*, &c. and with *Josephus*, [Antiq. l. iv. c. viii.] and *Philos* the Jew, [Lib. περὶ εὐλαβερωνίας.] where speaking of this Law,

Law, he says, It was unjust to turn the War, which was undertaken against Men, upon those things that are faultless, &c. and presently afterward, ἡ δὲ τοιαυτὴν πρὸς τὰ μὴ πρῶτα, &c. i.e. It is not fit to war against those things which can make no resistance, &c.

20. Only the trees which thou knowest that they be not trees for meat, thou shalt destroy and cut them down; and thou shalt build bulwarks against the city that maketh war with thee, until it be subdued.

CHAP. XXI.

The ARGUMENT.

The Expiation of an uncertain Murther. The usage of a Captive Woman taken to wife. The First-born may not be deprived of his right. The punishment of a Rebellious Son. A Law concerning a Malefactor hanged on a Tree.

1. IF one be found slain in the land which the LORD thy God giveth thee to possess it, lying in the field, and it be not known who hath slain him:

2. Then thy elders and thy judges shall come forth, and they shall measure unto the cities which are round about him that is slain.

People; viz. Of the Seventy mentioned Numb. 11. 16. The Elders of the City next to the Slain are mentioned afterward (v. 3.)

2. Thy elders and thy judges: That is, some of those Elders which are constituted Judges of the

3. And it shall be that the city which is next unto the slain man, even the elders of that city shall take an offender which hath not been wrought with, and which hath not drawn in the yoke.

4. And

4. And the elders of that city shall bring down the heifer unto a rough valley, which is neither eared, nor sown, and shall strike off the heifer's neck there in the valley.

4. Unto a rough valley, which is neither eared nor sown: That is, a solitary and uncultivated place, and separated from the fruitful Field, and from the

habitants: This intimated that the Murther was committed in such a secret place. Compare *Levit. 16, 8, 22*. Strike off the heifer's neck: In the room of the Murther, who secretly killed him that is slain, and treacherously & so (possibly) coming behind him, as he does who strikes of the Neck.

5. And the priests the sons of Levi shall come near (for they the LORD thy God hath chosen to minister unto him, and to bless in the name of the LORD) and by their word shall every controversy and every stroke be tried.

5. And the priests the sons of Levi shall come near: For the better putting the Law in execution the Priests shall be present. See the Note on v. 8. By their word, &c. See Dent,

17. 8, 9. with the Notes.

6. And all the elders of that city that are next unto the slain man, shall wash their hands over the heifer that is beheaded in the valley.

6. Wash their hands: This they shall do in token of their being innocent. *Matth. 27. 24*

7. And they shall answer and say, Our hands have not shed this blood, neither have our eyes seen it.

7. Answer: &c. Speak: See *Job 1. 2*. They shall not only wash their Hands but make a formal

Declaration of their Innocence.

be mercifull, O LORD, unto
people Israel, whom thou hast
d, and lay not innocent blood
y people of Israels charge.
he blood shall be forgiven

imon. Hile. Rotseah, chap. 9.] Shall be forgiven :
all not be laid to their charge, as it is phrased just

o shalt thou put away the
innocent blood from among
en thou shalt do that which
in the sight of the LORD.

When thou goest forth to
winst thine enemies, and the
thy God hath delivered
to thine hands, and thou hast
em captive,

. v. 10. as appears from ch. 20. 16, 17, compared
11. of this Chapter, and with Exod. 34. 16.

And seekest among the captives a beaurifull woman,
a desire unto her, that thou wouldest have her to

Then thou shalt bring her
thine house, and she shall
r head, and pare her nails.

are being danger in being joined to an heathen Wo-
Exod. 34. 16.) but thou shalt stay till her mourn-
her Captivity, and her being parted from her Fa-
Mother be over, after which she may well be
l to be more disposed to become a Profelyte, and
ean time he that took her will have time to de-

Pare her Nails: Or, suffer them to grow, as the
l reading hath it, and the Chaldee renders it.

8. Be mercifull,
8cc. These are the
words of the Priests
who were present, as
the Jews affirm, and
it is very probable
from v. 5. [See On-
kelos on the place,

Shall be forgiven :

9. When thou shalt
do, 8cc. i. e. If thou
shalt do that which
is pleasing to God.

10. When thou go-
est forth to war, 8cc.
These words relate to
the latter sort of War,
of which mention is
made in the Note, on

ch. 20. 16, 17, compared
11. of this Chapter, and with Exod. 34. 16.

12. Then thou shalt
bring her home, 8cc,
That is, thou shalt
not presently marry

13. And she shall put the raiment of her captivity from off her, and shall remain in thine house, and bewail her father and her mother a full month; and after that, thou shalt go in unto her, and be her husband; and she shall be thy wife.

14. And it shall be if thou have no delight in her, then thou shalt let her go whither she will, but thou shalt not sell her at all for money, thou shalt not make merchandise of her, because thou hast humbled her.

14. Thou hast humbled her, i. e. him with her, as the Phrase is known to import.

15. If a man have two wives, one beloved and another hated, and they have born him children, both the beloved and the hated: and if the first-born son be hers that was hated;

16. Then it shall be, when he maketh his sons to inherit that which he hath, that he may not make the son of the beloved, first-born, before the son of the hated, which is indeed the first-born:

17. But he shall acknowledge the son of the hated for the first-born, by giving him a double portion of all that he hath: for he is the beginning of his strength, the right of the first-born is his.

17. A double portion, i. e. Two parts of the Goods: See 1 Chron. 5. 1, 2. and the Note on Genf. 49. 3.

18. If a man have a stubborn and rebellious son, which will not obey the voice of his father, or the voice of his mother, and that when they have chastened him, will not hearken unto them:

19. Then shall his father and his mother lay hold on him, and bring him out unto the elders of his city, and unto the gate of his place:

19. Then shall his Father and his Mother. They must both consent, which they probably would

not do till he were altogether incorrigible, and could not do it till after they had chastened him, (v. 18.)

20. And

20. And they shall say unto the elders of his city, This our son is stubborn and rebellious, he will not obey our voice; he is a glutton and a drunkard.

21. And all the men of his city shall stone him with stones, that he die: so shalt thou put evil away from among you, and all Israel shall hear, and fear.

22. And if a man have committed a sin worthy of death, and he be to be put to death, and thou hang him on a tree:

22. And thou hang him on a tree. That is, after he be put to death, as appears from the foregoing

Words, as the Jews truly interpret: For hanging was none of the Capital Punishments commonly used among the Jews: But the Idolater and Blasphemer, those accursed Offenders, after they were stoned, were, or might be hanged up.

23. His body shall not remain all night upon the tree, but thou shalt in any wise bury him that day, (for he that is hanged is accursed of God) that thy land be not defiled, which the LORD thy God giveth thee for an inheritance.

23. Is accursed of God: i. e. He is thus shamefully exposed for his enormous Sin against God. Defiled: viz. by keeping the Body of such a Malefactor, exposed

beyond the time which God allows.

CHAP. XXII.

THE ARGUMENT.

Several Precepts requiring Brotherly-kindness, Decency, and Mercy. Several other Laws relating to building, plowing, and garments. Of the Man that defames his Wife, and of his Punishment, and the Punishment of the Woman that was guilty. The Punishment of Adultery: Of Rape, and Fornication.

1. Thou

1. **T**hou shalt not see thy brother's ox or his sheep go astray, and hide thy self from them: thou shalt in any case bring them again unto thy brother.

Country, though they were not of their Nation, nor altogether of their Religion: Otherwise the Law would have been unpracticable, because no Man could tell whose Ox or Ass it was which went astray.

2. And if thy brother be not nigh unto thee, or if thou know him not, then thou shalt bring it unto thine own house, and it shall be with thee until thy brother seek after it, and thou shalt restore it to him again.

3. In like manner shalt thou do with his ass, and so shalt thou do with his raiment, and with all lost things of thy brothers, which be found, shalt thou do likewise: thou self.

4. Thou shalt not see thy brother's ass or his ox fall down by the way, and hide thy self from them: thou shalt surely help him to lift them up again.

5. The woman shall not wear that which pertaineth unto a man, neither shall a man put on a woman's garment: for all that do so, are a-bomination unto the LORD thy God.

unto: It requires a distinction of Sex by the habit; the neglect whereof might occasion great Impurities, and filthy Practices: See the Book of *Wisdom*, ch. 14. 26. *This do so*: i. e. That are effeminate and immodest, of which this practice is an Argument, and for preventing whereof this Law is given.

1. **THY** brother,
or, &c. This
Precept extends to
Enemies, (*Exod. 23.*
4.) and takes in all
who lived in their

their Nation, nor also
the Law would have
could tell whose Ox

3. *Hide thy self:*
I. e. Forbear to do
that.

is left, and thou hast
mayest not hide thy

**4. Help him: See
Exod. 23. 5. with the
Note on that place.**

6. If a bird's nest chance to be before thee in the way in any tree, or on the ground, whether they be young ones, or eggs, and the dam sitting upon the young, or upon the eggs, thou shalt not take the dam with the young.

6. Thou shalt not take the dam with the young, &c. This is forbid, as that which hath an Appearance of Covetousness, and Cruelty; and a tendency to destroy a whole kind of the

Creatures, which God hath made. And to encourage Mercy and Compassion, it is added (v. 7.) *That it may be well with thee, &c.*

7. But thou shalt in any wise let the dam go, and take the young to thee, that it may be well with thee; and that thou mayest prolong thy days.

8. When thou buildest a new house, then thou shalt make a battlement for thy roof, that thou bring not blood upon thine house, if any man fall from thence.

8. A battlement: i.e. A Fence round about the House-top, which was flat, to preserve Persons from falling: See *Judg. 16.*

26. 1 Sam. 9. 25. with *Matth. 10. 27.* *That thou bring not blood, &c. i.e.* That by thy neglect thou be not an occasion of the death of any Person.

9. Thou shalt not sow thy vineyard with divers seeds: lest the fruit of thy seed which thou hast sown, and the fruit of thy vineyard be defiled.

9. Thou shalt not sow thy vineyard with divers seeds. That Law which forbade the sowing the Field with mingled Seed,

(*Levit. 19. 19.*) is here extended to the Vineyard likewise: See the Note on *Levit. 19. 19.* Lest the Fruit, &c. That is, lest by this mixture, both the Increase of thy seed sown, and of thy Vineyard mingled there-with be defiled, or legally polluted, it being a Mixture which God hath forbidden.

10. Thou shalt not plough with an ox and an ass together.

10. With an ox and an ass. This seems to refer to that Law

which forbade them to let their Cattel gender with a divers kind.

kind. *Levit.* 19. 19. [See *Maimon: More Nevechim*, p. III. c. 49.] That the order of Nature might not be disturbed: [See *Phil. Jud. de spec. legib.*] See the Note on *Levit.* 19. 19. But then the Ox being a clean, and the Ass an unclean Beast, and besides that they being of unequal strength for plowing; this Precept does not onely speak the Mercy of the Law-giver; but also fairly puts us in mind to shun the needless Conversation of evil and profane Persons; *2 Cor.* 6. 14.

11. Thou shalt not wear a garment of divers sorts, as of woollen and linen together.

11. Thou shalt not wear: See *Levit.* 19. 19. with the Note.

12. Thou shalt make thee fringes upon the four quarters of thy vesture, wherewith thou coverest thy self.

12. Fringes: Of the End of this Law, see *Numb.* 15. 39.

13. If any man take a wife, and go in unto her, and hate her,

14. And give occasion of speech against her, and bring up an evil name upon her, and say, I took this woman, and when I came to her, I found her not a maid:

15. Then shall the father of the damsel, and her mother, take and bring forth the tokens of the damsel's virginity, unto the elders of the city in the gate.

15. Take and bring forth the tokens of the damsel's virginity, &c. What this proof was, is expressed v. 17. at the close

of that Verse: We have no cause to cavil at the Law, considering the great proneness of the Jews to put away their Wives upon every pretence. Nor is there reason why we should suppose it an uncertain proof, if we consider that the Jewish Women married young, and the great difference between their clime and ours, and that God who made the Law, was able to take care that the innocent should not suffer.

16. And the damsel's father shall say unto the elders, I gave my daughter unto this man to wife, and he hated her,

17. And

17. And lo, he hath given occasions of speech against her, saying, I found not thy daughter a maid; and yet these are the tokens of my daughter's virginity: and they shall spread the cloth before the elders of the city.

18. And the elders of that city shall take that man and chastise him.

19. And they shall amerce him in an hundred shekels of silver, and give them unto the father of the damsel, because he hath brought up an evil name upon a virgin of Israel: and she shall be his wife, he may not put her away all his days:

pay an hundred Shekels, which is a double Dowry (See the Note on *Exod.* 22. 19.) according to that Law, *Exod.* 22. 9. [See *Maimon. More Nevoch.* p. III. c. 49.]

20. But if this thing be true, and the tokens of virginity be not found for the damsel:

21. Then they shall bring out the damsel to the door of her father's house, and the men of her city shall stone her with stones that she die: because she hath wrought folly in Israel, to play the whore in her father's house: so shalt thou put evil away from among you.

19. Unto the father. Because he suffered in the reproach which was cast upon his Family: And because he designed to put her away without allowing her maintenance, he shall

21. Die. For here is more than simple Fornication; she having by her professing her self a Virgin imposed upon the Man, and perhaps transgressed after she was betrothed: See *v.* 23, 24.

22. If a man be found lying with a woman married to an husband, then they shall both of them die, both the man that lay with the woman, and the woman: so shalt thou put away evil from Israel.

23. If a damsel that is a virgin, be betrothed unto an husband, and a man find her in the city, and lie with her:

K k

24. Then

24. Then ye shall bring them both out unto the gate of that city; and ye shall stone them with stones that they die; the damsel; because she cried not, being in the city; and the man, because he hath humbled his neighbour's wife: so thou shalt put away evil from among you.

25. But if a man find a betrothed damsel in the field, and the man force her, and lie with her: then the man only that lay with her, shall die.

26. But unto the damsel thou shalt do nothing, there is in the damsel no sin worthy of death; for as when a man riseth against his neighbour, and slayeth him, even so is this matter.

27. For he found her in the field, and the betrothed damsel cried, and there was none to save her.

27. Cried: she is justly supposed to have done so; whereas, she that was in the City, would have been rescued if she had cried: See v. 24.

28. If a man find a damsel that is a virgin which is not betrothed, and lay hold on her, and lie with her, and they be found:

29. Then the man that lay with her, shall give unto the damsel's father fifty shekels of silver, and she shall be his wife, because he hath humbled her, he may not put her away all his days.

29. Fifty shekels: See Exod. 22. 16, 17. 30. Nor discover his father's skirt: The skirt or covering of his Father's Wife may be said to be his Father's, as he and his Wife are one Flesh.

30. Nor discover his father's skirt: The skirt or covering of his Father's Wife may be said to be his Father's, as he and his Wife are one Flesh.

C H A P. XXIII.

The ARGUMENT.

Of those who may not enter into the Congregation of Israel, and of those who may. Of the great care to keep the Camp from pollution. Of treating those Servants which come to them from their own Masters. Against Whoredom, and other Uncleaness. Against Usury. Of the performing Vows, and the Liberty allowed them in their Neighbour's Vine-yard, and Corn-fields.

HE that is wounded in the stones, or hath his privy member cut off, shall not enter into the congregation of the LORD. **S**hall not enter in-
to the Congregation of the LORD.
The Congregation of the Lord, is as much as the whole Body of the People, or Common-wealth of the *Israelites*; Numb. 16. 3. and Chap. 27. 16, 17. To enter into this Congregation, is as much as to become one of that Community: The way of becoming such an one is, by affinity contracted by Marriage. To this all men were not admitted; we are here; and in the following Words told, who are excluded from these Affinities, or who they are who may not marry any of the Daughters of *Israel*; nor by that means be incorporated into the Common-wealth of *Israel*. This Sense of these words is confirmed, not onely by the Consent of the most learned Jewish Writers, but by the Context (compare *ch. 22. v. 30.* with *ch. 23. v. 8.*) and most of all by what we read, *Nehem. 13. v. 1, 2, 3.* and *v. 23, 24, 25.* They who are excluded from this privilege, are these, *viz.* [I.] *He that is wounded in the Stones*, &c. *v. 1.* Such an one is absolutely rejected as unfit to enter into this Affinity, though he might otherwise be inclined to it. [II.] *A Bastard*: i. e. One begotten in Fornication, and that is illegitimate, *v. 2.* Not onely one born of a strange Woman; (*Nehem. 13. 27.*) but born out of Wedlock: Such an one is absolutely rejected also. [III.] *An Ammonite and Moabite*, who are also absolutely rejected, *v. 3.*

[IV.] *Edomites and Egyptians*, who are not for ever excluded; For their Children in their third Generation are admitted, v. 7, 8.

2. *A bastard shall not enter into the congregation of the LORD: even to his tenth generation shall he not enter into the congregation of the LORD.*

2. *Eventobistemb generation*: In the Hebrew it is, *even his tenth generation shall not enter*: i.e. None of his Off-

spring shall be admitted: See v. 3.

3. *An Ammonite or Moabite shall not enter into the congregation of the LORD; even to their tenth generation shall they not enter into the congregation of the LORD for ever:*

3. *Even to their tenth generation, &c.* In the Hebrew it is, *Even their tenth generation shall not enter, &c.* If ever they might enter, they might in their tenth

Generation; but this being denied them, they are absolutely excluded, which appears not only from, for ever which follows, but from *Neh. 13. 1.* where there is no mention of the tenth Generation; but 'tis said, that they read in the Book of *Moses*, where it was written, that the *Ammonite and the Moabite should not enter into the congregation for ever.*

4. *Because they met you not with bread and with water in the way, when ye came forth out of Egypt, and because they hired against thee Balaam the son of Beor of Pethor of Mesopotamia, to curse thee.*

4. *Because they met you not, &c. i.e. Because the Ammonites met you not: See *Deut. 2. 29.* Because they hired, i.e. Because the Moabites*

hired: See *Numb. 22. 5, 6, 7.*

5. *Nevertheless, the LORD thy God would not bear-ken unto Balaam, but the LORD thy God turned the curse into a blessing unto thee, because the LORD thy God loved thee.*

6. *Thou shalt not seek their peace, nor their prosperity all thy days for ever.*

6. *Thou shalt not seek their peace, &c.* All that is forbid, is publick Confederati-

ons and Alliances with them; notwithstanding which prohibition it was lawfull for private Persons to use them with civility and respect.

7. Thou shalt not abhor an Edomite, for he is thy brother: thou shalt not abhor an Egyptian, because thou wast a stranger in his land.

7. Thou wast a stranger: Thou oughtest not to forget the relief thy Fore-fathers received there during the Famine.

8. The children that are begotten of them, shall enter into the congregation of the LORD in their third generation.

8. The children, &c. When they have been Proselytes, and so continue to the third Generation, it is permitted to them of the third Generation, to marry the Daughters of Israel, and enter into the Congregation.

9. When the host goeth forth against thine enemies, then keep thee from every wicked thing.

9. Then keep thee from every wicked thing. Then especially when men use

to take the greatest liberty, and when they so much depend upon the Divine Providence for success.

10. If there be among you any man that is not clean, by reason of uncleanness that chanceth him by night, then shall he go abroad out of the camp, he shall not come within the camp.

10. By night: Of this, see Levit. 15. v. 16, 17.

11. But it shall be when evening cometh on, he shall wash himself with water: and when the sun is down, he shall come into the camp again.

12. Thou shalt have a place also without the camp, whither thou shalt go forth abroad.

12. Abroad: viz. To ease thy self, as it is v. 13.

13. And thou shalt have a paddle upon thy weapon: and it shall be when thou wilt cast thy self abroad, thou shalt dig therewith, and shalt turn back and cover that which cometh from thee.

14. For the LORD thy God walketh in the midst of thy camp, to deliver thee, and to give up thine enemies before thee: therefore shall thy camp be holy, that he see no unclean thing in thee, and turn away from thee.

14. The LORD thy God walketh in the midst, &c. That is, the Presence of God, who is with his People in their Just Wars, ought to over-awe them, and make them carefully avoid what-ever is indecent.

15. Thou shalt not deliver unto his master, the servant which is escaped from his master unto thee.

15. Thou shalt not deliver, &c. In times of War, it might happen frequently, that

their Enemies would make their escape, and by that means provide for their own Safety: And that the place is to be understood, not of the Servants of the Hebrews their brethren, but of Aliens and Strangers is evident from the Context, and also from the Words of the Text: He is said to be escaped, and permitted to dwell among them, which the Servant of an Israelite was supposed to do before.

16. He shall dwell with thee, even among you, in that place which he shall choose, in one of thy gates where it liketh him best: thou shalt not oppress him.

17. There shall be no whore of the daughters of Israel, nor a Sodomite of the sons of Israel.

17. Sodomite: That word denotes him who defiles himself with mankind, &c.

19. 5. Though the word in the Hebrew Text, may be rendered *Whoremonger*, by the same reason that the other is rendered *Whore*, in the beginning of this Verse.

18. Thou shalt not bring the hire of a whore, or the price of a dog into the house of the LORD thy God for any vow: for even both these are abomination unto the LORD thy God.

18. The hire of a whore, &c. The Heathens were wont to consecrate to their Gods some of the gains, which they received as the reward of their prostitution

of themselves to Uncleaness: See *Micah* 1. 7. Thus the Whore saith, I have peace-offerings with me; This day have I paid my vows: *Prov.* 7. 14. God declares that he will not accept of this hire, in opposition to the filthy Practices of the Heathen. The price of a dog, &c. By the price of a Dog, is meant, that which a Dog is sold or exchanged for: This is not here rejected, because the Dog is an unclean Creature, (as appears from *Numb.* 18. 15.) but because a Dog was worshipped by the Egyptians: God to draw his People from Idolatry, casts this Contempt upon that Creature, in refusing the price it should be sold for.

19. Thou shalt not lend upon usury to thy brother; usury of money, usury of victuals, usury of any thing that is lent upon usury.

20. Unto a stranger thou mayest lend upon usury, but unto thy brother thou shalt not lend upon usury; that the LORD thy God may bless thee in all that thou settest thine hand to, in the land whither thou goest to possess it.

20. Unto a stranger, &c. Stranger here being opposed to Brother, *v.* 19. Signifies one who is not an Israelite, and consequently one who by Traffick and Merchandise, might

be better able to pay interest for Money, than the Israelite, who did not drive that Trade.

21. When thou shalt vow a vow unto the LORD thy God, thou shalt not slack to pay it; for the LORD thy God will surely require it of thee; and it would be sin in thee.

21. When thou shalt vow, &c. See *Numb.* 30. 2. and *Eccles.* 5. 21.

22. But if thou shalt forbear to vow, it shall be no sin in thee.

23. That which is gone out of thy lips thou shalt keep and perform; even a free-will-offering, according as thou hast vowed unto the LORD thy God, which thou hast promised with thy mouth.

24. When thou comest into thy neighbour's vineyard, then thou mayest eat grapes thy fill, at thine own pleasure, but thou shalt not put any in thy vessel.

24. *Not put any in
thy vessel: viz. To
carry away with thee:
See vers. 25.*

25. When thou comest into the standing corn of thy neighbours, then thou mayest pluck the ears with thine hand: but thou shalt not move a sickle unto thy neighbour's standing corn.

CHAPTER XXIV.

The ARGUMENT.

*A Law concerning Divorce. Of a newly married Man.
Of Men-stealers. Of Pledges. Of the Leprosie. A-
gainst Oppression. Of Justice: and Care of Strangers.
And Mercy to the poor Fatherless, and Widows.*

1. **W**Hen a man hath taken a wife and married her, and it come to pass that she find no favour in his eyes, because he hath found some uncleanness in her; then let him write her a bill of divorcement, and give it in her hand, and send her out of his house.

1. **B**ecause he hath found some uncleanness in her: i.e. He hath observed some light Carriage, or some other defect of Mind, or disposition of Body. For it is not supposed here, that she is guilty of such Death: Or, that on that Account, in which

which case the Law had made provision, *Numb. 5.* Then let him write her, &c. Or, *And he do write, &c.* For here is no Precept of a Divorce, but a permission onely, and for a time onely, and for the hardness of their Hearts, as our Saviour expresth it to the Jews; saying, *Moses because of the hardness of your hearts, suffered you to put away your wives, but from the beginning it was not so: Matt. 19. 8.* But our Saviour hath forbid what *Moses* did but permit: *Matt. 19. v. 9.*

2. *And when she is departed out of his house, she may go and be another man's wife.*

3. *And if the latter husband hate her, and write her a bill of divorcement, and giveth it in her hand, and sendeth her out of his house, or if the latter husband die, which took her to be his wife;*

4. *Her former husband which sent her away, may not take her again to be his wife, after that she is defiled: for that is abomination before the LORD, and thou shalt not cause the land to sin, which the LORD thy God giveth thee for an inheritance.*

4. *Her former husband which sent her away, may not take her again.* This is a just Punishment for his Levity: And this prohibition is very reasonable upon several Accounts, viz.

(1.) As it would tend to restrain Men from divorcing their Wives rashly, and for light Causes. (2.) As the Woman was thereby secured against coming any more under the same Yoke. (3.) As it prevented the filthy Practice of lending out, or prostituting of Wives, and the many Mischiefs arising from thence, which might have been practised, had it not been for this prohibition; and for that reason the taking her again, is called *abomination before the LORD*, as that which might have served as a pretext to very filthy Practices. *Defiled*: Not that Marriage defiles, or her second Marriage; But she is defiled or unclean as to her first Husband, because by the Law he might not now touch her: For what is forbidden in this case, and under the Law of *Moses*, may well be said to be unclean, or defiled: See *Leviticus 20. 7.*

5. *When*

5. When a man hath taken a new wife, he shall not go out to war, neither shall he be charged with any business: but he shall be free at home one year, and shall cheer up his wife which he hath taken.

6. No man shall take the nether or the upper mill-stone to pledge: for he taketh a man's life to pledge.

7. If any man be found stealing any of his brethren of the children of Israel, and maketh merchandise of him, or selleth him, then that thief shall die, and thou shalt put evil away from among you.

8. Take heed, in the plague of leprosie, that thou observe diligently, and do according to all that the priests the Levites shall teach you: as I commanded them, so ye shall observe to do.

9. Remember what the LORD thy God did unto Miriam by the way, after that ye were come forth out of Egypt.

Example must not be forgotten, as that which serves to restrain them from speaking evil of Dignities.

10. When thou doest lend thy brother any thing, thou shalt not go into his house to fetch his pledge.

values, or observe the meanness of his Store, which might be to his reproach and trouble, as well as to the grief of his Domesticks.

11. Thou shalt stand abroad, and the man to whom thou doest lend shall bring out the pledge abroad unto thee.

5. Cheer up, &c. That he may by his Conversation and Kindness, prevent the occasion of a Divorce.

6. A Man's Life: i.e. That which tends to the preserving his Life.

7. Stealing, &c. See Exod. 21. 16.

9. Remember, &c. Miriam for her speaking against Moses, was stricken with Leprosie: This Example serves to restrain

10. Thou shalt not go into his house, &c.

Viz. To choose what the poor Man most

values, or observe the meanness of his Store, which might

be to his reproach and trouble, as well as to the grief of his

Domesticks.

11. Thou shalt stand abroad, and the man to whom

thou doest lend shall bring out the pledge abroad unto thee.

12. And if the man be poor, thou shalt not sleep with his pledge.

13. In any case thou shalt deliver him the pledge again when the sun goeth down, that he may sleep in his own raiment, and bless thee, and it shall be righteousness unto thee before the LORD thy God.

13. Bless thee, viz. By praying for thee, or invoking the Divine Blessing upon thee. Righteousness, &c. i.e. It shall be esteemed by God as an Act of Mercy, which he will reward.

14. Thou shalt not oppress an hired servant, that is poor and needy, whether he be of thy brethren, or of thy strangers that are in thy land within thy gates.

15. At his day thou shalt give him his hire, neither shall the sun go down upon it, for he is poor, and felleth his ears upon it, lest he cry against thee unto the LORD, and it be sin unto thee.

15. At his day: That is, at the appointed time.

16. The fathers shall not be put to death for the children, neither shall the children be put to death for the fathers: every man shall be put to death for his own sin.

16. The Fathers, &c. This is a Rule, and a standing one, given to Magistrates.

17. Thou shalt not pervert the judgment of the stranger, nor of the fatherless, nor take a widows raiment to pledge.

18. But thou shalt remember that thou wast a bondman in Egypt, and the LORD thy God redeemed thee: therefore I command thee to do this thing.

19. When thou cuttest down thine harvest in thy field, and hast forgot a sheaf in the field, thou shalt not go again to fetch it: it shall be for the stranger, for the fatherless, and for the widow: that the LORD thy God may bless thee in all the work of thine hands.

20. When

20. *When thou beatest thine olive-tree, thou shalt not go over the boughs again: it shall be for the stranger, for the fatherless, and for the widow.*

21. *When thou gathereſt the grapes of thy vineyard, thou ſhalt not glean it afterward: it ſhall be for the ſtranger, for the fatherleſs, and for the widow.*

22. *And thou ſhalt remember that thou waſt a bond-man in the land of Egypt: therefore I command thee to do this thing.*

22. *Therefore, &c. viz. Out of a grateful ſenſe of thy deliverance from thence. See v. 18.*

CHAP. XXV.

The ARGUMENT.

The Judges are obliged to exerciſe Juſtice. They may not exceed forty ſtripes. The Ox may not be muzzled. Of raiſing Seed to a deceased Brother. Of the Inmodest Woman. Of juſt Weights and Meaſures. The Memory of Amalek is to be blotted out.

1. **I**F there be a controverſie between men, and they come unto judgment, that the judges may judge them, then they ſhall juſtify the righteous, and condemn the wicked.

2. *And it ſhall be, if the wicked man be worthy to be beaten, that the judge ſhall cauſe him to lie down, and to be beaten before his face, according to his fault by a certain number.*

3. *Forty ſtripes he may give him, and not exceed: leſt if he ſhould exceed, and beat him above theſe with many ſtripes, then thy brother ſhould ſeem vile unto thee.*

3. *Forty ſtripes, &c. There might not be more whatever the offence were. And therefore they were not wont to exceed*

Book of DEUTERONOMY. §25

ceed nine and thirty at any time, for fear of transgressing this Law: See 2 Cor. 11. 24. [See Joseph. Antiq. l. 4. c. 8.]
Vile: i. e. Of no value or regard. The beating him without measure speaks Inhumanity, and a want of due regard to the common nature which we all partake of.

4. *Thou shalt not muzzle the ox when he treadeth out the corn.*

4. *Thou shalt not muzzle, &c.* These words teach mercy

to a Beast, as the law do to an Evil-man; but then, as they were obliged not to muzzle the labouring Ox, so they were much more obliged to be kind to their Servants, and most of all to them who ministered in Holy Things, 1 Cor. 9. 9. 1 Tim. 5. 18.

5. *If brethren dwell together, and one of them die and have no child, the wife of the dead shall not marry without unto a stranger: her husband's brother shall go in unto her, and take her to him to wife, and perform the duty of an husband's brother unto her.*

5. *If brethren dwell together*: It is not reasonably to be supposed that that Brother was obliged to marry his Brother's Widow, who was himself a Married-man at the time of his elder Brother's

decease; and therefore the Law is to be understood of Brethren who dwell together: For though the younger, while he continued single may be supposed to dwell with the elder, yet, when he married, he would dwell in an House of his own. *Unto a stranger*: i. e. To one of another Family, although he were of the same Tribe.

6. *And it shall be that the first-born which she beareth, shall succeed in the name of his brother which is dead, that his name be not put out of Israel.*

6. *Shall succeed in the name, &c. i. e.* He shall be reputed his Son, and keep up his Family. See Numb. 27. 4. with Gen. 38. 8, 9.

7. *And*

7. And if the man like not to take his brother's wife then let his brother's wife go up to the gate unto the elders, and say, My husband's brother refuseth to raise up unto his brother a name in Israel, he will not perform the duty of my husband's brother.

8. Then the elders of his city shall call him, and speak unto him: and if he stand to it, and say, I like not to take her:

8. Call him, &c. viz. In order to examine the truth of what the Woman acknowledged, v. 7.

9. Then shall his brother's wife come unto him in the presence of the elders, and loose his shoe from off his foot, and spit in his face, and shall answer and say, So shall it be done unto that man, that will not build up his brother's house.

9. Loose his shoe: In token of his renouncing his right to her. Spit in his face: In token of contempt of him who had despised her, *Numb. 12. 14.*

10. And his name shall be called in Israel, The house of him that hath his shoe loosed.

10. His name, &c. That is, he shall be reckoned among the Families who have

refused thus to keep up the Memory of the Deceased.

11. When men strive together one with another, and the wife of the one draweth near for to deliver her husband out of the hand of him that smiteth him, and putteth forth her hand, and taketh him by the secrets:

12. Then thou shalt cut off her hand, thine eye shall not pity her.

12. Cut off her hand: To punish her immodesty which is the inlet of many

vices, and the great reproach of her Sex.

13. Thou

13. *Thou shalt not have in thy bag divers weights, a great and a small.* 13. *Thou shalt not have, &c. Thou shalt be so far from using deceit that thou*

shalt not have the Instruments thereof.

14. *Thou shalt not have in thine house divers measures, a great and a small.*

15. *But thou shalt have a perfect and just weight, a perfect and just measure shalt thou have: that thy days may be lengthened in the land which the LORD thy God giveth thee.*

16. *For all that do such things, and all that do unrighteously, are an abomination unto the LORD thy God.*

17. *Remember what Amalek did unto thee by the way, when ye were come forth out of Egypt.* 17. *Remember, &c. Great was the sin of Amalek. He came upon the Israelites when they were newly delivered from Bondage, and did it unprovoked, he assaulted the feeblest of them; and when they were weary, because he feared not God.*

18. *How he met thee by the way, and smote the hindmost of thee, even all that were feeble behind thee, when thou wast faint and weary; and he feared not God.*

19. *Therefore it shall be, when the LORD thy God hath given thee rest from all thine enemies round about, in the land which the LORD thy God giveth thee for an inheritance to possess it, that thou shalt blot out the remembrance of Amalek from under heaven; thou shalt not forget it.*

CHAP. XXVI.

The ARGUMENT.

The Solemn Profession of him who brought the First-fruits of the Land. And also of him who had set aside the Tithes of the Third Year. The Covenant between God and the Israelites.

1. **A**ND it shall be when thou art come in unto the land which the LORD thy God giveth thee for an inheritance, and possessest it, and dwellest therein:

2. That thou shalt take of the first of all the fruit of the earth, which thou shalt bring of thy land that the LORD thy God giveth thee, and shalt put it in a basket, and shalt go unto the place which the LORD thy God shall choose, to place his name there:

terminated by the Law; the Jews decreed one part of Sixty.

3. And thou shalt go unto the priest that shall be in those days, and say unto him, I profess this day unto the LORD thy God, that I am come unto the country which the LORD swore unto our fathers for to give us.

2. Of the first, &c. i. e. Of those Fruits whether the first ripe of their Corn, or of the Fruit of their Trees, which should happen to be first ripe, Prov. 3:9. See Numb. 18. 13. The quantity is not de-

3. The priest, &c. i. e. The Priest who should at that time minister, to whom this belonged, Numb. 18. 13. I profess, &c. Hence it appears that the first Fruit was offered as an acknow-

ledgement that their Land was given them by God.

4. And the priest shall take the basket out of thine hand, and set it down before the altar of the LORD thy God.

5. And

5. And thou shalt speak and say before the LORD thy God, A Syrian ready to perish was my father, and he went down into Egypt, and sojourned there with a few, and became there a nation great, mighty, and populous.

5. A Syrian ready to perish, &c. The furnish of this acknowledgment amounts to this, That their possession of that Land was wholly owing to the bounty of God, and

was not left them by their Ancestors: For Jacob, from whom they had the name of Israelites, was forced to fly into Syria in a poor condition, and to leave this Land (who being descended from Parents who came from Syria, and serving there his Uncle Laban with hard service many years, is called here *A Syrian ready to perish*) and upon his return with his Sons, the Heads of the several Tribes, was not able to leave it to them in possession, but instead of that was forced, with his Sons, into Egypt, where his Posterity was sorely afflicted. But by the mercy of God they encreased there, and were by him miraculously brought thence into this good Land, v: 6, 7, 8, 9.

6. And the Egyptians evil entreated us, and afflicted us, and laid upon us hard bondage.

7. And when we cried unto the LORD God of our fathers, the LORD heard our voice, and looked on our affliction, and our labour, and our oppression.

8. And the LORD brought us forth out of Egypt with a mighty hand, and with an out-stretched arm, and with great terriblest, and with signs and with wonders.

9. And he hath brought us into this place, and hath given us this land, even a land that floweth with milk and honey.

10. And now behold, I have brought the first-fruits of the land, which thou, O LORD, hast given me: And thou shalt set it before the LORD thy God, and worship before the LORD thy God.

10. Before the LORD: i. e. Before the Sanctuary, where God was more especially present. Worship: Or, bow down the body; as the Hebrew

new word imports; And this was an expression of Worship, and a sign of inward Reverence.

11. And thou shalt rejoice in every good thing which the LORD thy God hath given unto thee, and unto thine house, thou, and the Levite, and the stranger that is with you.

12. When thou hast made an end of tithing all the tithes of thine increase, the third year, which is the year of tithing, and hast given it unto the Levite, the stranger, the fatherless, and the widow, that they may eat within thy gate, and be filled:

13. Then thou shalt say before the LORD thy God, I have brought away the hallowed things out of mine house, and also have given them unto the Levite, and unto the stranger, to the fatherless, and to the widow, according to all thy commandments which thou hast commanded me: I have not transgressed thy commandments, neither have I forgotten them.

14. I have not eaten thereof in any mourning, neither have I taken away ought thereof for any unclean use, nor given ought thereof for the dead: but I have hearkened to the voice of the LORD my God, and have done according to all that thou hast commanded me.

12. The third year: See chap. 14. 28. with the Note upon chap. 12. 6. Year of tithing: viz. Of the Tithe which is mentioned in the following words, and was to be eaten by the Levites and the Poor in their Gate.

13. I have brought, &c. He was obliged to profess, that [I.] He had honestly set a-part the Tithe of the Poor, expressed by bringing them out of his House. [II.] That he had bestowed them as God had appointed: and also have given them, &c.

14. In my mourning: This would have been a notorious breach of God's Law which required rejoicing, chap. 14. 23, 26. For any unclean use: That must be judged an unclean use.

Book of DEUTERONOMY. 337

use which God had forbidden, as he had all other uses besides what he required. *For the dead: Or, to the dead: i.e. To any Idol, as if my encrease were owing to any of them.* See Psal. 106. 28.

15. *Look down from thy holy habitation, from heaven, and bless thy people Israel, and the land which thou hast given us, as thou swarest unto our fathers, a land that floweth with milk and honey.*

16. *This day the LORD thy God hath commanded thee to do these statutes and judgments: thou shalt therefore keep and do them with all thine heart, and with all thy soul.*

16. *This day:* It hath been observed before, that *Day* does not always precisely denote a determinate and precise time; but time more at large, and so it is here and in

the two following Verses. It is sufficient that it denote that time when *Moses* acquainted them with God's Laws, and they entered into a solemn Covenant to observe and keep them, and God took them for his peculiar People. See v. 17, 18.

17. *Thou hast avouched the LORD this day to be thy God, and to walk in his ways, and to keep his statutes, and his commandments, and his judgments, and to hearken unto his voice.*

18. *And the LORD hath avouched that this day to be his peculiar people, as he hath promised thee, and that thou shouldest keep all his commandments:*

19. *And to make thee high a-*

bove all nations which he hath made, in praise, and in name, and in honour, and that thou mayest be an holy people unto the LORD thy God, as he hath spoken.

19. *In praise, and in name:* See Jer. 13. 11.

CHAP. XXVII.

The ARGUMENT.

The Israelites are commanded to write the Law upon Stones when they came into the Land, and to build an Altar. The names of the Tribes that were to stand on Mount Gerizim and Mount Ebal. The several Curses to be pronounced by the Levites.

1. **A**ND Moses with the elders of Israel, commanded the people, saying, Keep all the commandments which I command you this day.

obey it; and that he does by the very same methods which he made use of when the Law was first given them. *E.g.* [I.] Then he built an Altar according to the command and direction given him, *Exod.* 24. 4. with *Exod.* 20. 24, 25. He takes the same care here, *v.* 5. [II.] Then he wrote the words of the Law, *Exod.* 24. 4. and here he takes care it should be done, *v.* 3, 4. [III.] Then he took the People's profession of Obedience, *Exod.* 24. 3. He mentions the same Profession here, *ch.* 26. 17. [IV.] Then he took care to confirm the Covenant between God and the People by Sacrifices, *Exod.* 24. 5. And now he requires the very same kinds of Sacrifices also, *v.* 6, 7. [V.] Then, after all his other care, he set before them Blessings and Curses, *Lev.* 26. And so he does here, *v.* 12, 13. and *chap.* 28.

2. And it shall be on the day when you shall pass over Jordan unto the land which the LORD thy God giveth thee, that thou shalt set thee up great stones, and plaister them with plaister.

1. **K**EEP : Moses having repeated and explained the Law which was given at Horeb, engages the People to

obey it; and that he does by the very same methods which he made use of when the Law was first given them. *E.g.* [I.] Then he built an Altar according to the command and direction given him, *Exod.* 24. 4. with *Exod.* 20. 24, 25. He takes the same care here, *v.* 5. [II.] Then he wrote the words of the Law, *Exod.* 24. 4. and here he takes care it should be done, *v.* 3, 4. [III.] Then he took the People's profession of Obedience, *Exod.* 24. 3. He mentions the same Profession here, *ch.* 26. 17. [IV.] Then he took care to confirm the Covenant between God and the People by Sacrifices, *Exod.* 24. 5. And now he requires the very same kinds of Sacrifices also, *v.* 6, 7. [V.] Then, after all his other care, he set before them Blessings and Curses, *Lev.* 26. And so he does here, *v.* 12, 13. and *chap.* 28.

2. On the day: Not on that very precise day (see the Note on *chap.* 26. 16.) but thou shalt then stand obliged to do this; and the Writing upon these Stones

Stones was required when they were passed over (v. 3.) but not on the very day of their passage.

3. And thou shalt write upon them all the words of this law, when thou art passed over, that thou mayest go in unto the land which the LORD thy God giveth thee, a land that floweth with milk and honey: as the LORD God of thy fathers hath promised thee.

3. All the words of this law: That is, the substance of the Law, or the Heads of it, in which the Ten Commandments have a principal place. See *Exod.*

24. 3. When thou art passed over, that thou mayest go in: That is, when thou hast passed over Jordan in order to the entering into the Land: For those words, That thou mayest go in, are not to be understood as promising a Reward for writing the words of the Law, which were not to be written till they were in the Land; but as implying the end of their passing through Jordan.

4. Therefore it shall be when ye be gone over Jordan, that ye shall set up these stones, which I command you this day, in mount Ebal, and thou shalt plaister them with plaister.

5. And there shalt thou build an altar unto the LORD thy God, an altar of stones: thou shalt not lift up any iron tool upon them.

5. An altar: See *Exod.* 20. 25. and chap. 24. 4.

6. Thou shalt build the altar of the LORD thy God of whole stones: and thou shalt offer burnt-offerings thereon unto the LORD thy God.

7. And thou shalt offer peace-offerings, and shalt eat there, and rejoice before the LORD thy God.

7. Shalt eat there: This was permitted to the Offerer to do out of his Peace-offerings, *Levit.* 7. 15. And 'twas a token that he was in Covenant with God when he did partake of the Altar, *1 Cor.* 10. 18, 20, 21.

8. And

8. And thou shalt write upon the stones all the words of this law, very plainly.

8. Very plainly: viz. So as may be easily read.

9. And Moses, and the priests the Levites spake unto all Israel, saying, Take heed and hearken, O Israel, this day thou art become the people of the LORD thy God.

9. Thou art become: That is, thou hast declared so much, Thou hast avouched the LORD this day to be thy

God; as it is expressed ch. 26. 17. See Exod. 24. 3.

10. Thou shalt therefore obey the voice of the LORD thy God, and do his commandments, and his statutes, which I command thee this day.

11. And Moses charged the people the same day saying,

12. These shall stand upon mount Gerizim to bless the people, when ye are come over Jordan; Simeon, and Levi, and Judah, and Issachar, and Joseph and Benjamin.

12. These shall stand, &c. We find that those who were to bless are the Sons of the Free-women, and the most considerable of them: Indeed Rauben and Zebulun, the Sons of Leah, are among them that were to curse. But in an equal division there must be two of the Sons of the Free; and Reuben having defiled his Father's Bed, and Zebulun the youngest of Leah's Sons are put into that Division.

13. And these shall stand upon mount Ebal to curse; Reuben, Gad, and Asher, and Zebulun, Dan, and Naphtali.

13. To curse: It is not said to curse the People, as 'tis said (v. 12) to bless the people, not being

willing to name the People as those to whom the Curses belonged, which were such as did reach other Nations, and were not (like the Blessings) peculiar to the Israelites. For the Blessing and Cursing here mentioned, the most probable account is this, viz. That as the Levites pronounced the following Curses, v. 14. so for the Blessings upon Obedience mentioned chap. 28, they were repeated

CHAP. XXVIII.

The ARGUMENT.

Many Blessings promised to the Israelites upon condition of their Obedience to the Law of God. A great number of Evils threatened to those who should be disobedient.

I. **A**ND it shall come to pass, if thou shalt hearken diligently unto the voice of the LORD thy God, to observe and to do all his commandments which I command thee this day; that the LORD thy God will set thee on high above all nations of the earth.

2. And all these blessings shall come on thee, and overtake thee, if thou shalt hearken unto the voice of the LORD thy God.

3. Blessed shalt thou be in the city, and blessed shalt thou be in the field.

in the City, and followest the Employment of Citizens, or in the Country, and art employed in Country Affairs, such as Plowing, and Sowing, and breeding of Cattel, &c.

4. Blessed shall be the fruit of thy body, and the fruit of thy ground, and the fruit of thy cat-tel, the increase of thy kine, and the flocks of thy sheep.

common concern those of a City, and of the Country, whereas

1. **S**ET thee on high, &c. i. e. He will make thee more prosperous than other Nations, as appears from what follows to v. 15.

2. Overtake thee: Without thy pursuit of them they shall be thy portion by the good providence of God, Matt. 6. 33.

3. Blessed shalt, &c. That is, thou shalt be prosperous whether thou livest

4. Blessed shall be the fruit of thy body: i. e. Thou shalt be prosperous and happy in thy Children: This Blessing does in

20. Cursed be he that lieth with his father's wife; because he uncovereth his father's skirt: and all the people shall say, Amen.

20. With his father's wife, &c. See chap. 22. 30. with the Note.

21. Cursed be he that lieth with any manner of beast: and all the people shall say, Amen.

22. Cursed be he that lieth with his sister, the daughter of his father, or the daughter of his mother: and all the people shall say, Amen.

23. Cursed be he that lieth with his mother-in-law: and all the people shall say, Amen.

23. With his mother-in-law: Or, with his daughter-in-law, as the Greek render it.

24. Cursed be he that smiteth his neighbour secretly: and all the people shall say, Amen.

25. Cursed be he that taketh reward to slay an innocent person: and all the people shall say, Amen.

26. Cursed be he that confirmeth not all the words of this law to do them: and all the people shall say, Amen.

26. Confirmeth not: i. e. Who does not obey. Or, that continueth not in all things, which are

written in the book of the law to do them, Gal. 3. 10.

12. The LORD shall open unto thee his good treasure, the heaven, to give the rain unto thy land in his season, and to bless all the work of thine hand: and thou shalt lend unto many nations, and thou shalt not borrow.

12. His good treasure: i.e. The Heaven, as it follows, or, the lower Heaven; This is called the treasure of snow and hail, Job 38. 22. and of the rain in this place.

13. And the LORD shall make thee the head, and not the tail; and thou shalt be above only, and thou shalt not be beneath; if that thou hearken unto the commandments of the LORD thy God, which I command thee this day to observe and to do them.

14. And thou shalt not go aside from any of the words which I command thee this day, to the right hand, or to the left, to go after other gods to serve them.

15. But it shall come to pass, if thou wilt not hearken unto the voice of the LORD thy God, to observe to do all his commandments and his statutes, which I command thee this day; that all these curses shall come upon thee, and overtake thee.

16. Cursed shalt thou be in the city, and cursed shalt thou be in the field.

17. Cursed shall be thy basket and thy store.

18. Cursed shall be the fruit of thy body, and the fruit of thy land, the increase of thy kine, and the flocks of thy sheep.

19. Cursed shalt thou be when thou comest in, and cursed shalt thou be when thou goest out.

20. The LORD shall send upon thee cursing, vexation, and rebuke, in all that thou fastest thine hand unto, for to do; until thou be destroyed, and until thou perish quickly; because of the wickedness of thy doings whereby thou hast forsaken me.

20. Cursing, vexation, and rebuke: The first of these words is more general, and imports adversity: But vexation seems to denote the disquiet of Mind under

whereas those which follow do relate especially to them who lead a Country life.

5. Blessed shall be thy basket
and thy store.

cles of thy increase shall be replenished, and thou shalt have abundance.

6. Blessed shalt thou be when
thou comest in, and blessed shalt thou
be when thou goest out.

5. Blessed, &c.
That is, thy Basket
and other Recepta-

6. Blessed, &c.
That is, thou shalt
be blessed in all thy
Undertakings, sit in

thy Dwellings and in thy Journeys.

7. The LORD shall cause thine enemies that rise
up against thee to be smitten before thy face: they shall
come out against thee one way, and flee before thee seven
ways.

8. The LORD shall command the blessing upon thee
in thy store-houses, and in all that thou settest thine hand
unto, and he shall bless thee in the land which the LORD
thy God giveth thee.

9. The LORD shall establish
thee an holy people unto himself, as
he hath sworn unto thee, if thou
shalt keep the commandments of the
LORD thy God, and walk in his
ways.

9. Shall establish
thee an holy people un-
to himself: That is,
he will own thee be-
fore all the World
for a separate and pe-
culiar People.

10. And all people of the
earth shall see that thou art called
by the name of the LORD, and
they shall be afraid of thee.

10. That thou art
called by the name of
the LORD: i.e. Thou
art a peculiar People
of the Lord's.

11. And the LORD shall make thee plenteous in
goods, in the fruit of thy body, and in the fruit of thy
cartel, and in the fruit of thy ground, in the land which
the LORD swore unto thy fathers to give thee.

18. The LORD shall smite thee with madness, and blindness, and astonishment of heart.

28. Madness: i.e. With distraction that thou shalt not be able to consult wisely.

ly. Blindness: Or, ignorance of fit means to be used; see v. 29. for that it is to be understood of such Blindness is evident from what follows not only in the next Verse but from v. 31. and v. 34.

29. And thou shalt grope at noon-day, as the blind gropeth in darkness, and thou shalt not prosper in thy ways: and thou shalt be only oppressed, and spoiled evermore, and no man shall save thee.

30. Thou shalt betroth a wife, and another man shall lie with her: thou shalt build an house, and thou shalt not dwell therein: thou shalt plant a vineyard, and shalt not gather the grapes thereof.

31. Thine ox shall be slain before thine eyes, and thou shalt not eat thereof: thine ass shall be violently taken away from before thy face, and shall not be restored to thee: thy sheep shall be given unto thine enemies, and thou shalt have none to rescue them.

32. Thy sons and thy daughters shall be given unto another people, and thine eyes shall look, and fail with longing for them all the day long: and there shall be no might in thine hand.

33. The fruit of thy land, and all thy labours, shall a nation which thou knowest not, eat up: and thou shalt be only oppressed and crushed alway:

34. So that thou shalt be mad, for the sight of thine eyes which thou shalt see.

35. The LORD shall smite thee in the knees, and in the legs, with a sore botch that cannot be healed, from the sole of thy foot unto the top of thy head.

36. The

under it; and *revoke the disappointment and unsuccessfulness* which do attend upon it, as it follows, in all that thou *seest* thine hand unto.

11. The LORD shall make the pestilence cleave unto thee, until he have consumed thee from off the land, whither thou goest to possess it.

12. The LORD shall smite thee with a consumption, and with a fever, and with an inflammation, and with an extream burning, and with the sword, and with blasting, and with mildew: and they shall pursue thee until thou perish.

22. And with blasting, and with mildew: These two are the plagues of Corn, with which Men are nourished, (1 King. 8. 37.) in which they may be said to be smitten when their

Food is thus corrupted.

23. And thy heaven that is over thy head shall be brass, and the earth that is under thee shall be iron.

23. Thy heaven that is over thy head, &c. That is, though God send Rain upon other Countries, yet

he will restrain it from thy Land, *Levit. 26. 19.*

24. The LORD shall make the rain of thy land powder and dust: from heaven shall it come down upon thee, until thou be destroyed.

24. The LORD, &c. That is, instead of Rain thy Land shall be filled with Dust.

25. The LORD shall cause thee to be smitten before thine enemies: thou shalt go out one way against them, and flee seven ways before them: and shalt be removed into all the kingdoms of the earth.

26. And thy carcase shall be meat unto all fowls of the air, and unto the beasts of the earth, and no man shall fray them away.

27. The LORD will smite thee with the botch of Egypt, and with the emerods, and with the scab, and with the itch, whereof thou canst not be healed.

28. The

45. Moreover, all these curses shall come upon thee, and shall pursue thee, and overtake thee, till thou be destroyed: because thou hearknedst not unto the voice of the LORD thy God, to keep his commandments and his statutes which he commanded thee.

46. And they shall be upon thee for a sign and for a wonder, and upon thy seed for ever.

46. They shall be upon thee for a sign and for a wonder: i. e. These Curses shall not appear like the common afflictions and miseries which fall upon Mankind, but they shall be very signal and wonderful, and such as shall draw Men's Eyes after them as things very extraordinary.

47. Because thou servedst not the LORD thy God with joyfulness and with gladness of heart, for the abundance of all things.

48. Therefore shalt thou serve thine enemies which the LORD shall send against thee, in hunger, and in thirst, and in nakedness, and in want of all things: and he shall put a yoke of iron upon thy neck, until he have destroyed thee.

48. Therefore, &c. This is highly just, that they who refuse the service of God should be Slaves to their Enemies. See 2 Chron. 12. 8. and instead of the easie yoke of God's Law

should be put under a yoke of Iron.

49. The LORD shall bring a nation against thee from far, from the end of the earth, as swift as the eagle flieth, a nation whose tongue thou shalt not understand.

49. A nation against thee from far: It is very probable, from what follows, that this refers to the Romans, to whom the Jews were subject under their second Temple, and by whom their City, and Temple, and People were destroyed in the days of Vespasian and Titus.

50. A nation of fierce countenance which shall not regard the person of the old, nor shew favour to the young.

51. And

36. The LORD shall bring thee, and thy king which thou shalt set over thee unto a nation which neither thou, nor thy fathers have known, and there shalt thou serve other gods, wood and stone.

36. *Thou and thy king*: This was fulfilled in the Captivity of Babylon, 2 Chron. 36. 6. And there shalt thou serve, &c. Either by choice or by constraint. See

Jer. 44. 17, 18, 19. Dan. 3. 6.

37. And thou shalt become an astonishment, a proverb, and a by-word among all nations whither the LORD shall lead thee.

37. *An astonishment*: i. e. So great shall thy plagues be that the Beholders thereof shall be astonished.

See 1 King. 9. 7. A proverb, and a by-word: i. e. A common subject of reproach and scorn.

38. Thou shalt carry much seed out into the field, and shalt gather but little in: for the locust shall consume it.

39. Thou shalt plant vine-yards and dress them, but shalt neither drink of the wine, nor gather the grapes; for the worms shall eat them.

40. Thou shalt have olive-trees throughout all thy coasts, but thou shalt not anoint thy self with the oil: for thine olive shall cast his fruit.

41. Thou shalt beget sons and daughters, but thou shalt not enjoy them: for they shall go into captivity.

42. All thy trees, and fruit of thy land shall the locust consume.

43. The stranger that is within thee shall get up above thee very high, and thou shalt come down very low.

43. *The stranger*, &c. Not only their Foreign Enemies should prevail over them, but those who lived

among them by permission, and were in a condition much inferior to them shall prosper, when they themselves shall decline.

44. He shall lend to thee, and thou shalt not lend to him: he shall be the head, and thou shalt be the tail.

45. *Mort-*

Moreover, all these curses shall come upon thee, all pursue thee, and overtake thee, till thou be destroyed: because thou hearkenedst not unto the voice of the LORD thy God, to keep his commandments and his statutes which he commanded thee.

And they shall be upon thee
sign and for a wonder, and
thy seed for ever.

46. They shall be
upon thee for a sign
and for a wonder:

i. e. These Curses
not appear like the common afflictions and miseries
fall upon Mankind, but they shall be very signal and
fulfill, and such as shall draw Men's Eyes after them
as very extraordinary.

Because thou servedst not the LORD thy God with
fear and with gladness of heart, for the abundance of
thy sins.

Therefore shalt thou serve
enemies which the LORD shall
raise against thee, in hunger, and in
thirst, and in nakedness, and in want
of things: and he shall put a yoke
upon thy neck, until he have
ruined thee.

48. Therefore, &c.
This is highly just,
that they who refuse
the service of God
should be slaves to
their Enemies. See
2 Chron. 12. 8. and
instead of the easy
yoke of God's Law

should be put under a yoke of Iron.

The LORD shall bring a
nation against thee from far, from
the end of the earth, as swift as the
eagle, a nation whose tongue
thou shalt not understand.

49. A nation
against thee from far:
It is very probable,
from what follows,
that this refers to the
Romans, to whom the

were subject under their second Temple, and by
the destruction of their City, and Temple, and People were destroyed
in the days of Vespasian and Titus.

A nation of fierce countenance which shall not re-
spect the person of the old, nor shew favour to the young.

51. And

65. And among these nations shalt thou find no rest, neither shall the sole of thy foot have rest; but the LORD shall give thee there a trembling heart, and failing of eyes, and sorrow of mind.

66. And thy life shall hang in doubt before thee, and thou shalt fear day and night, and shalt have none assurance of thy life.

67. In the morning thou shalt say, Would God it were even: and at even thou shalt say, Would God it were morning, for the fear of thine heart wherewith thou shalt fear, and for the sight of thine eyes which thou shalt see.

68. And the LORD shall bring thee into Egypt again with ships, by the way whereof I spake unto thee, Thou shalt see it no more again: and there ye shall be sold unto your enemies for bond-men and bond-women, and no man shall buy you.

buy you: So vile they will be, that though exposed to sale, and some of them sold; yet the Market will be overstocked and glutted with them.

68. Flung in doubt, viz. It shall be at the pleasure of thine Enemies, amongst whom thou art.

67. In the morning, &c. That is, thou shalt be restless, weary of the Day in which thou beholdest grievous Objects, and of the Darkness of the Night in which thou fearest an unseen Danger.

68. Egypt. Where we find Numbers of them, when they were subdued by the Romans. [Joseph. Jewish Wars, L 7.] By the way: Or, To the way: i.e. Egypt: Compare Deut. 17.

16. And no man shall

C H A P. XXIX.

The ARGUMENT.

Moses minds the Israelites of the Works of God which they had seen, and thence exhorts them to Obedience. All are to enter into Covenant with God. The Wrath of God against him who should flatter himself in an Evil way. The Miseries which their Disobedience would bring upon them. Secret things belong unto God.

1. **T**Hese are the words of the covenant which the LORD commanded Moses to make with the children of Israel, in the land of Moab, beside the covenant which he made with them in Horeb.

triving into the promised Land, and Moses had given them a more full Explication of the Law, and was ready to die; he renews the Covenant which they had before entered into.

2. And Moses called unto all Israel, and said unto them, *Ye have seen all that the LORD did before your eyes in the land of Egypt, unto Pharaoh, and unto all his servants, and unto all his land;*

3. *The great temptations which thine eyes have seen, the signs and those great miracles:*

4. *Yet the LORD hath not given you an heart to perceive, and eyes to see, and ears to hear, unto this day.*

fit for your Sins and Provocations, to leave you to your

1. **B**eside the covenant which he made with them in Horeb. This is the same Covenant with that in Horeb: But because they had broken that, and because they are now just en-

4. *Yet the LORD hath not given you an heart to perceive, and eyes to see, &c. That is, God hath thought*

own Stupidity, and Blindness of Heart. God had done great things for them: *In his love and in his pity he redeemed, &c. But they rebelled and vexed his holy Spirit.* Isa. 63. 9, 10. And that they were utterly inexcusable, will appear from what follows, v. 5, 6, 7. In which words we are told, that God took great care of them, that they might be at leisure to consider: For they were not distracted with the cares for Food and Raiment, &c. God having made a great and miraculous Provision for them.

5. *And I have led you forty years in the wilderness: your clothes are not waxen old upon you, and thy shoe is not waxen old upon thy foot.*

6. *Ye have not eaten bread, neither have ye drunk wine, or strong drink: that ye might know that I am the LORD your God.*

6. *Bread:* i. e. Bread which required not any labour of plowing, or sowing; of threshing and grinding, &c. But *Manna* from Heaven prepared ready to your Hands. *Wine or strong Drink:* These would have required some considerable Pains: Instead of that, they were supplied with Water, which followed them.

7. *And when ye came unto this place, Sibon the king of Heshbon, and Og the king of Bashan, came out against us unto battle, and we smote them.*

7. *We smote them:* We were not enfeebled for want of Wine and strong Drink, nor left without the Divine Assistance.

8. *And we took their land, and gave it for an inheritance unto the Reubenites, and to the Gadites, and to the half tribe of Manasseh.*

9. *Keep therefore the words of this covenant and do them, that ye may prosper in all that ye do.*

10. *Ye stand this day all of you before the LORD your God: your captains of your tribes, your elders and your officers, with all the men of Israel,*

10. *All of you:* They were all concerned, and therefore all stood ready to renew their Covenant.

11. *Your little ones, your wives, and thy stranger that is in thy camp, from the bower of thy wood unto the drawer of thy water,*

11. *The hewer, &c. i.e. The meanest Servant: Jos. 9. 27.*

12. *That thou shouldest enter into covenant with the LORD thy God, and into his oath, which the LORD thy God maketh with thee this day;*

12. *And into his Oath: What is rendered Oath, signifies rather a Curse, which was generally annexed to an Oath: See*

the LXXII. and v. 19, 20. And because this Covenant had Curses annexed, which were solemnly denounced against Transgressors. (Chap. 27. 14-15.) The entering into Covenant, and into the Curse, (in case of failure,) are here conjoined: Nehem. 10. 29.

13. *That he may establish thee to day for a people unto himself, and that he may be unto thee a God, as he hath said unto thee, and as he hath sworn unto thy fathers, to Abraham, to Isaac, and to Jacob.*

14. *Neither with you only do I make this covenant and this oath;*

15. *But with him that standeth here with us this day before the LORD our God, and also with him that is not here with us this day:*

15. *With him that is not here: i.e. With your Posterity: The promise was to Abraham, and his Seed.*

16. *(For ye know how we have dwelt in the land of Egypt, and how we came through the nations which ye passed by;*

16, 17. *These two Verses contain Motives to incline them to enter into Covenant with God: viz. Both because God had brought them out of Egypt, and through other Nations; and because*

17. *And ye have seen their abominations, and their idols, wood and stone, silver and gold, which were among them.)*

they had had the opportunity of discerning the Folly of these People in worshipping Idols, which cannot help them.

18. Left there should be among you man or woman, or family, or tribe, whose heart turneth away this day from the LORD our God, to go and serve the gods of these nations; lest there should be among you a root that beareth gall and wormwood.

Gen. 3. 12, 13. A root that beareth gall and wormwood: That is, an Evil principle, (called an evil heart of unbelief in departing from the living God, Heb. 3. 12.) which will infect and poison the Mind, and produce the Curses denounced; which will be very bitter. Compare *Ala* 8. 13. Heb. 12. 15.

19. To add drunkenness to thirst: That is, to abound in all manner of Wickedness. To add sin to sin, *Isa* 30. 1. And drink is up like

which course of Wickedness does, but beget a greater inclination to do wickedly still. As Drunkenness does not satisfy, but increase the Thirst. *Isa* 56. 12.

20. The LORD will not spare him, but then the anger of the LORD and his jealousy shall smoke against that man, and all the curses that are written in this book shall be upon him, and the LORD shall blot out his name from under heaven.

21. And the LORD shall separate him unto evil out of all the tribes of Israel, according to all the words of the covenant that are written in this book of the law:

18. Left there shall be, &c. These words connect with that Declaration, which God makes, in order to prevent the Sinner's flattering himself in an Evil way, v. 20. We may find a like Expression,

19. To add drunkenness to thirst: That is, to abound in all manner of Wickedness. To add sin to sin, *Isa* 30. 1. And drink is up like

20. Blot out his name, i. e. Destroy him: For Name is frequently put for the person to whom that Name does belong, as hath been observed.

21. Shall separate him unto Evil, &c. Whereas such a Sinner may think to escape in a Crowd and flatter himself, that

the Blessings promised to God's People, among whom he lives, shall be his Portion; he shall be singled out, and rendered a Monument of God's Displeasure.

22. So that the generation to come of your children that shall rise up after you, and the stranger that shall come from a far land, shall say, when they see the plagues of that land, and the sicknesses which the LORD hath laid upon it:

23. And that the whole land thereof is brimstone, and salt, and burning, that it is not sown, nor beareth, nor any grass groweth therein, like the overthrow of Sodom, and Gomorrah, Admah, and Zeboim, which the LORD overthrew in his anger, and in his wrath:

24. Even all nations shall say, Wherefore hath the LORD done thus unto this land? What meaneth the heat of this great anger?

25. Then men shall say, Because they have forsaken the covenant of the LORD God of their fathers, which he made with them when he brought them forth out of the land of Egypt:

26. For they went and served other gods, and worshipped them, gods whom they knew not, and whom he had not given unto them.

27. And the anger of the LORD was kindled against this land, to bring upon it all the curses that are written in this book.

28. And the LORD rooted them out of their land in anger, and in wrath, and in great indignation, and cast them into another land, as it is this day.

29. *The secret things belong unto the LORD our God: but those things which are revealed belong unto us, and to our children for ever, that we may do all the words of this law.*

29. *The secret &c. q. d.* This severity of God towards his chosen People, may be well supposed very amazing, and surprising; especially considering his early, and

many, and repeated Mercies to them, and their Father from time to time; his gracious Nature and Promises, and his forbearance of others; whose Sins were as great, and who were not in Covenant with him: But we are not too curiously to inquire into the Secrets of God's Providence, (*Rom. 11. 33.*) But on the other hand, steadily to apply our selves to obey God's revealed Will, as that which more peculiarly belongs to us, and is the best preventive of such Calamities, as are mentioned, *v. 23, 27, 28.*

CHAP. XXX.

The ARGUMENT.

God promiseth Mercy to the truly Penitent. The Law of God was plainly laid before them. Life and Death are set before them. They are vehemently exhorted to be obedient, and to be happy.

1. **A**ND it shall come to pass when all these things are come upon thee, the blessing and the curse, which I have set before thee, and thou shalt call them to mind among all the nations whither the LORD thy God hath driven thee,

1. **A**ND thou shalt call them to mind: i. e. Thou shalt consider, or come thy self, which is the first Step towards Repentance: See *Luke 15. 17.* *1 King. 8. 47.* If

thou bethink thy self. That is the importance of the Hebrew, and so it is rendered, *1 Kings 8. 47.*

2. And shalt return unto the **LORD** thy God, and shalt obey his voice according to all that I command thee this day, thou and thy children, with all thine heart and with all thy soul:

3. That then the **LORD** thy God will turn thy captivity, and have compassion upon thee, and will return and gather thee from all the nations whither the **LORD** thy God hath scattered thee.

4. If any of thine be driven out unto the utmost parts of heaven, from thence will the **LORD** thy God gather thee, and from thence will he fetch thee.

Countries, Jer. 32. 37. What is expressed by, from one end of the heaven to the other, Matt. 24. 31. is in a parallel place said, from the uttermost part of the earth, to the uttermost part of heaven, Mark 13. 27. Heaven sometimes signifies the Air, in which we breath, Gen. 1.8.

5. And the **LORD** thy God will bring thee into the land which thy fathers possessed, and thou shalt possess it: and he will do thee good, and multiply thee above thy fathers.

6. And the **LORD** thy God will circumcise thine heart, and the heart of thy seed, to love the **LORD** thy God with all thine heart, and with all thy soul, that thou mayest live.

2. And shalt return: Here is a farther Description of true Repentance, expressed by returning and by obeying God universally, and heartily.

3. Turn thy Captivity: That is, bring back thy Captives, as appears from the following words, and Captivity is sometimes used for Captives, Psal. 14. 7.

4. Utmost parts of heaven: That is, the utmost parts of the Earth under the Heaven. Behold, I will gather them out of all

6. Circumcise thine heart. This is to be understood of that Spiritual Circumcision, whereby the filthy Inclination of the Mind to evil is removed, and pared away.

way. The Chaldees expresseth it by removing the folly of the heart; and the Greek by cleansing it, Coloss. 2, 11. Rom. 2. 29.

7. And the LORD thy God will put all these curses upon thine enemies, and on them that hate thee, which persecuted thee.

8. And thou shalt return and obey the voice of the LORD, and do all his commandments which I command thee this day.

9. And the LORD thy God will make thee plenteous in every work of thine hand, in the fruit of thy body, and in the fruit of thy cattel, and in the fruit of thy land, for good: for the LORD will again rejoice over thee for good, as he rejoiced over thy fathers;

9. For good: Plenty and Prosperity is to the hurt of evil Men, and is only good to them who are good, and is therefore as such promised to them, whose heart is circumcised.

10. If thou shalt hearken unto the voice of the LORD thy God to keep his commandments, and his statutes which are written in this book of the law, and if thou turn unto the LORD thy God with all thine heart, and with all thy soul.

11. For this commandment which I command thee this day, it is not hidden from thee, neither is it far off,

11. This Commandment, viz. Of loving God, (v. 6.) and sincere Obedience to his Revelation, (v. 3.)

which are the Evangelical Precepts, Rom. 10. 6. Not hidden: i.e. It is not hard to be understood, as those are which are said to be hidden and abstruse. Far off: Or, out of thy reach, that thou shouldst need pretend, that thou canst not come at it.

12. It is not in heaven, that thou shouldest say, Who shall go up for us to heaven, and bring it unto us, that we may hear it, and do it?

12. Not in heaven: That is, it is not looked up as a secret there, but revealed from thence.

13. Nei-

13. Neither is it beyond the sea, that thou shouldest say, Who shall go over the sea for us, and bring it unto us, that we may hear it, and do it?

13. *Beyond the Sea:* i.e. It is not at such a distance as will expose Men to great hazard to come at.

14. But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it.

14. *In thy mouth, and in thy heart:* i.e. It is very near thee indeed, as that which

thou ownest with thy Mouth, and assent unto.

doest with thy Mind

15. See, I have set before thee this day, life and good, and death and evil:

16. In that I command thee this day to love the LORD thy God, to walk in his ways, and to keep his commandments, and his statutes, and his judgments, that thou mayest live and multiply: and the LORD thy God shall bless thee in the land whither thou goest to possess it.

17. But if thine heart turn away, so that thou wilt not hear, but shalt be drawn away and worship other gods, and serve them;

18. I denounce unto you this day, and ye shall surely perish; and that ye shall not prolong your days upon the land, whither thou passest over Jordan, to go to possess

19. I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live:

19. *I call heaven and earth, &c.* See the Note on Chap. 4. 26.

20. That

20. That thou mayest love the LORD thy God, and that thou mayest obey his voice, and that thou mayest cleave unto him (for he is thy life, and the length of thy days) that thou mayest dwell in the land which the LORD swore unto thy fathers, to Abraham, to Isaac, and to Jacob to give them.

20. He is thy life: He is the Author, and the Preserver of thy Life: And so he is of thy Prosperity, (which Life sometimes signifies, see v. 19.) and all the Comforts of Life.

CHAP. XXXI.

THE ARGUMENT.

Moses does greatly encourage the Israelites, and Joshua their Leader. Moses delivers a Copy of the Law to the Priests, with a command to read it every seventh Year. God foretells the Apostacy of the Israelites, and declares his displeasure thereupon. He appoints a Song as a witness against them. He encourageth Joshua. The Law to be put into the Ark. Moses foretells the Apostacy of the Israelites.

1. **A**ND Moses went and spake these words unto all Israel.

2. And he said unto them, I am an hundred and twenty years old this day; I can no more go out and come in: also the LORD hath said unto me, Thou shalt not go over this Jordan.

2. I can no more go out and come in: See the Note on Numb. 27. 17. The strength of Moses was at present vigorous (chap. 34. 7.) but he could not

think it could last long; besides this, God had declared that he should not go over Jordan, as it follows here.

3. The LORD thy God, he will go over before thee, and he will destroy these nations from before thee, and thou shalt possess them: and Joshua, he shall go over before thee, as the LORD hath said.

4. And the LORD shall do unto them as he did to Sihon, and to Og, kings of the Amorites, and unto the end of them, whom he destroyed.

5. And the LORD shall give them up before your face, that ye may do unto them according unto all the commandments which I have commanded you.

6. Be strong and of a good courage, fear not, nor be afraid of them: for the LORD thy God, he it is that doth go with thee, he will not fail thee, nor forsake thee.

7. And Moses called unto Joshua, and said unto him in the sight of all Israel, Be strong and of a good courage: for thou must go with this people unto the land which the LORD hath sworn unto their fathers to give them; and thou shalt cause them to inherit it.

8. And the LORD, he it is that doth go before thee, he will be with thee, he will not fail thee, neither forsake thee: fear not, neither be dismayed.

9. And Moses wrote this Law, and delivered it unto the priests the sons of Levi, which bare the ark of the covenant of the LORD, and unto all the elders of Israel.

9. This law: i. e. The whole body of it. Unto the priests the sons of Levi, which bare the ark, &c. The fairest account of these words, and the most unexceptionable is this,

That there is here an *Ellipsis* of the copulative Particle, as there is in some other places, (*Vid. Hab. 3. 11. Jud. 5. 27. Exod. 15. 9.*) and then Moses is said here to deliver the Law unto the priests, and to the sons of Levi, which bare the ark, &c. (*Numb. ch. 3. and ch. 4.*) and unto all the elders of Israel. So that the Law was delivered to the three Ranks and Degrees of Men, of which the whole Congregation consisted, viz. the Priests, the Levites, and the Representatives of the People. And this Interpretation of these words will receive some confirmation from the Greek Interpreters

Interpreters in another place not unlike to this, viz. Job. 3. 3. *When ye see the ark, &c. and the Priests the Levites bearing it:* There the Greek suppose an *Ellipsis*; and do therefore render it, *and the Levites*; supplying the copulative Particle supposed to be wanting here.

10. *And Moses commanded them, saying, At the end of every seven years, in the solemnity of the year of release, in the feast of tabernacles,*

10. *At the end, &c.* See the Notes on chap. 15. 1. *In the solemnity:* Or, rather in the time, as the Hebrew word signifies, and as it is rendered by the *Chaldee, Syriack, and Greek.* This appointed time was very convenient for this solemn hearing of the Law. For it was at a time of the year when their Harvest was gathered in (chap. 16. 13.) and they were freed from those cares; and in a year when they were freed both from the Labours, and from the Exactions which in other years they were liable unto, chap. 15. 1, 2.

11. *When all Israel is come to appear before the LORD thy God, in the place which he shall choose: thou shalt read this law before all Israel, in their hearing.*

11. *Thou shalt read:* This care concerned the body of the People, and was discharged by the King, as the Jewish firm, or some other great Man when there was no King. See *Nehemiah 8.* But then, that all *Israel* might hear, it was necessary that there should be care taken that it should be done by so many that all might hear it.

12. *Gather the people together, men, and women, and children, and thy stranger that is within thy gates; that they may hear, and that they may learn, and fear the LORD your God, and observe to do all the words of this law:*

13. *And that their children which have not known any thing, may hear and learn to fear the LORD your God, as long as ye*

13. *Their children:* i. e. Their Posterity, as appears from what follows, *May hear and learn to fear the LORD*

in the land, whither ye go o- LORD your God as
Jordan to possess it. long as ye live in the
land.

And the LORD said unto Moses, Behold, thy
approach, that thou must die: call Joshua, and pre-
sent him in the tabernacle of the congregation, that
I give him a charge. And Moses and Joshua went,
and presented themselves in the tabernacle of the congre-
gation.

And the LORD appeared in a pillar of cloud: and the pillar of the cloud
over the door of the taber- 15. In a pillar of a
cloud: See Exod. 33.
9, 10.

And the LORD said unto Moses, Behold, thou
sleep with thy fathers, and this people will rise up,
go a whoring after the gods of the strangers of the
whither they go to be among them, and will for-
ne, and break my covenant which I have made with

Then my anger shall be kin- 17. I will hide my
against them in that day; and face from them: i. e.
for sake them, and I will hide I will remove from
ace from them, and they shall them the tokens of
vowed, and many evils and my favour and pu-
les shall befall them, so that nish them; as ap-
will say in that day, Are not pears from the fol-
evils come upon us, because our lowing words.
s not amongst us?

And I will surely hide my face in that day, for
e evils which they shall have wrought, in that they
turned unto other gods.

19. Now therefore write ye this song for you, and teach it the children of Israel: put it in their mouths, that this song may be a witness for me against the children of Israel.

ber it. Put it in their mouths: i.e. Take care that they learn it. That it may be a witness for me against [or, among] the children of Israel: That is, that it may be a perpetual Monitor among them of my Mercy towards, and of the justice of my proceedings with them; see v. 21.

20. For when I shall have brought them into the land which I swore unto their fathers, that floweth with milk and honey; and they shall have eaten and filled themselves, and waxen fat; then will they turn unto other gods, and serve them, and provoke me, and break my covenant.

21. And it shall come to pass when many evils and troubles are befallen them, that this song shall testify against them as a witness: for it shall not be forgotten out of the mouths of their seed: for I know their imagination which they go about, even now before I have brought them into the land which I swear.

22. Moses therefore wrote this song the same day, and taught it the children of Israel.

23. And he gave Joshua the son of Nun a charge, and said, Be strong and of a good courage; for thou shalt bring the children of Israel into the land which I swore unto them: and I will be with thee.

24. And it came to pass when Moses had made an end of writing the words of this law in a book, until they were finished;

19. This song: i.e. The Song which follows in the next Chapter, which is composed in the form of a Song that they might the more easily learn and remember it.

22. Taught it: As he was commanded v. 19.

23. He gave: That is, God gave, as it is evident from the following words.

25. The

Book of DEUTERONOMY. 565

5. That Moses commanded the Levites which bare ark of the covenant of the LORD, saying,

6. Take this book of the law, put it in the side of the ark of covenant of the LORD your that it may be there for a test against thee.

26. Put it in the side of the ark: Here it was put for the greater security, and as the authentick Copy and Original, was laid up in a safe place.

7. For I know thy rebellion, and thy stiff neck: be- while I am yet alive with you this day, ye have been lions against the LORD; and how much more after death?

8. Gather unto me all the elders of your tribes, and officers; that I may speak these words in their ears, call heaven and earth to record against them.

9. For I know that after my death ye will utterly npt your selves, and turn aside from the way which I commanded you: and evil will befall you in the lat- days, because ye will do evil in the sight of the LORD, provoke him to anger through the work of your hands.

10. And Moses spake in the ears all the congregation of Israel the words of this song, until they were ended.

30. And Moses spake in the ears of all, &c. Not that he did this all at once, but either at several times, or else he did it at once to the Heads and Representatives of the whole Congregation.

C H A P. XXXII.

The A R G U M E N T.

The Song of Moses, which sets forth the Divine Perfections, and the Mercies of God to the Israelites. And also lays before them their Rebellions, and particularly, their Idolatry. It gives an account also of the wrath of God upon that account. Moses is commanded to go up into Mount Nebo, to take a view thence of the Land of Canaan, and to die there.

1. **G**ive ear, O ye heavens, and I will speak; and hear, O earth, the words of my mouth.

promised (chap. 31. 28.) call heaven and earth to record against them. And this he does in the very entrance and beginning of this Song to raise and awaken in them the greater attention; it being a matter of great moment, when he solemnly calls upon the Heaven and the Earth to hear, Isa. 1. 2. Compare chap. 4. 26. and 30: 19. Psal. 50. 4. Jer. 2. 12. and 6. 19.

1. *My doctrine shall drop as the rain: my speech shall distil as the dew; as the small rain upon the tender herb, and as the showers upon the grass.*

as the Rain is for the fructifying the Earth, Isa. 55. 10, 11. 1 Cor. 3. 6, 7, 8.

3. *Because I will publish the name of the LORD: ascribe ye greatness unto our God.*

3. *I will publish the name of the LORD: i. e. I will proclaim (as the Hebrew word signifies, and is rendred Prov. 20. 6.) the Divine Perfections; and this he does in the following Verse. Ascribe ye, &c. It is your part to magnific him as ye ought, Psal. 68. 34.*

1. **G**ive ear, O ye heavens, &c. Moses doth in these words what he pro-

2. *My doctrine shall drop as the rain:* That is, it shall be fitted to gain its end upon Men that are disposed to receive it,

4. He

4. He is the rock, his work is perfect, for all his ways are judgment: a God of truth, and without iniquity, just and right is he.

rest upon. And his Works are without any flaw or fault; his dealings with Men are just and unexceptionable; he is true and sincere in all his Declarations: In a word, he is upright and just, and one who never swerves from that which is right.

5. They have corrupted themselves: their spot is not the spot of his children: they are a perverse and crooked generation.

and have been so far from imitating God, whose work is perfect, &c. that they have been most unlike him; their Crimes being of so high a nature, that they speak them to be not his peculiar People, but a perverse and crooked Generation.

6. Do ye thus requite the LORD, O foolish people and unwise? is not he thy father that hath bought thee? hath he not made thee, and established thee?

Remember the congregation which thou hast purchased of old, the rod of thine inheritance which thou hast redeemed, Psal. 74. 2. This was a great aggravation of their sin that they denied the Lord which bought them, 2 Pet. 2. 1. Compare Isa. 1. 3. and 1 Cor. 6. 20. Made thee: The Hebrew word which we translate made is observed to signify to advance, and so it is rendred 1 Sam. 12. 6. and this seems to be the import of it in this place. God's creating them is implied before in that he is said to be their Father. Established thee: i. e. Fixed and settled thee.

4. He is the rock, &c. i. e. God is the Rock; he is stable, and immutable, and a sure Foundation to

5. They have corrupted themselves, &c. i. e. They have sinned (as the Greek and Vulgar have it)

6. That bought thee: that hath redeemed thee out of Egypt. Vid. Exod. 15. 16. To this purpose the Psalmist;

7. Remember the days of old, consider the years of many generations: ask thy father, and he will shew thee, thy elders, and they will tell thee.

8. *When the most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel.*

8. *Divided, &c.* Of which see *Gen. ch. 10. and chap. 11.* He set the bounds of the people according to the number of the children of Israel: i.e. He assigned to the

Canaanites, and the other Inhabitants of the Land, called from them the Land of *Canaan*, such a proportion of Land as would suffice the *Israelites* (to whom it was designed when their Iniquities were full) when they were come out of *Egypt*, and were ready to possess it.

9. *For the LORD's portion is his people: Jacob is the lot of his inheritance.*

9. *The lot (Heb. cord) of his inheritance: i.e. The inheritance peculiarly*

belonging to him. It was the custom to set out proper and peculiar Inheritances by a Cord or Line, and hence this Cord sometimes signifies the Inheritance set out by it, and the Cord of an Inheritance signifies a separate and peculiar Inheritance or Portion of Land, *Josh. 17. 5. Amos 7. 17. Zech. 2. 1, 2. and Psal. 16. 5, 6.*

10. *He found him in a desert land, and in the waste howling wilderness; he led him about: he instructed him, he kept him as the apple of his eye.*

10. *He (that is, God) found him: It is to be considered, for the better apprehending the sense of the place, that the*

Hebrew word which is translated *found*, signifies not only to find, but to suffice, or to provide sufficiently for, as appears from *Numb. 11. 22. and Josh. 17. 16.* And this latter sense of the word agrees best with the Context here: For it cannot so properly be said that God found the *Israelites* in the Desert, as that he sustained them, and provided sufficiently for them there. Besides that, both the *Greek* and the *Chaldee* render this place in this latter sense of the words. Compare what is elsewhere said to this purpose, *ch. 8. 15. Jer. 2. 6. Hos. 13. 5.* *He led him about:* The reading in the Margent, *he compassed him about*, agrees exactly with the *Greek*, as well as with the *Hebrew Text*, and

and better with the Context and scope of the words than what is retained in the Text, *Psal.* 32. 7. and it speaks the great protection on every side which the *Israelites* received from God in the Wilderness. *He instructed him*: This God did by giving his Law to the *Israelites* in the Wilderness. *He kept him as the apple of his eye*: That is, as the sight of the Eye is by God's Care and wise Providence fenced about and preserved from harm by the Eye-lids, by its deep situation, and by several other means; so did he preserve in the Wilderness *Israel* from harm and danger.

11. *As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings;*

her young, when she does by her voice stir them up, hover over them, cover them, bear and defend them by her strength; and for the preservation whereof she is fitted by the quickness of her Eye in espying danger, by her inclination to her young, by her swiftness and great strength. Compare *Exod.* 19. 4. *Isa.* 46. 3, 4. *Rev.* 12. 14.

11. *As an eagle, &c.*
The care of God over the *Israelites* is well compared to that of an Eagle towards

12. *So the LORD alone did lead him, and there was no strange god with him.*

the commandment of the Lord they rested in their tents, and at the commandment of the Lord they journeyed, Numb. 9. 23.

12. *Alone*: i. e. Without the help of any strange God, as it follows: *At the*

13. *He made him ride on the high places of the earth, that he might eat the increase of the fields, and he made him to suck honey out of the rock, and oyl out of the flinty rock.*

13. *He made him ride on the high places of the earth* [or land:] That is, he gave him the good Land, which for its situation, its strength or fruitfulness, being

called *the high places of the land*; conformably thereunto God is said to have made him ride on them, when he gave it him in possession, *Isa.* 58. 14. *To suck honey out of the rock, &c.* These words give us a farther account of the fruitfulness of this Land, the Fields whereof did not onely

yield an increase, but the Rocky and steep places, which generally are barren, afforded Honey and Oyl. This was a Land of Hills and Valleys, Deut. 11. 11.

14. Butter of kine, and milk of sheep, with fat of lambs, and rams of the breed of Bashan, and goats, with the fat of kidneys of wheat, and thou didst drink the pure blood of the grape.

14. With fat of lambs: There is a two fold fat: The fat of the inwards of a Beast that was allowed to be offered, or, the Sweet, this was to be offered up

upon the Altar, and by no means to be eaten: But then there was the fat that was mingled and interspersed with the rest of the Flesh, which not being appropriated to the Altar might lawfully be eaten, *Levit. 3. 9. with Levit. 7. 23.* By the fat of Lambs in this place is meant fatted or well-fed Lambs. *Of the breed of Bashan:* i. e. Of the fairest and best kind. *Bashan* was a place famous for Cattel, *Numb. 32. 4, 33.* *The fat of kidneys of wheat:* i. e. The finest and plumpest Wheat, *Psal. 81. 16.* The Kidneys of Wheat is but a Metaphorical Expression, there being some resemblance between the figure of that Grain and the Kidneys. *Blood of the grape:* Or, Red Wine, which in colour is like Blood, *Isa. 27. 2.*

15. But Jeshurun waxed fat, and kicked: thou art waxen fat, thou art grown thick, thou art covered with fatness; then he forsook God which made him, and lightly esteemed the rock of his salvation.

15. Jeshurun waxed fat, &c. That is, Israel grew rich, &c. Jeshurun comes from a word that signifies Upright; and it is evident that it is put for Israel, who was under great obligati-

ons to be upright; but instead thereof, in his prosperity, rebelled against God, as a pampered Horse kicks. *The rock of his salvation:* i. e. God his strong and mighty Saviour and Deliverer.

16. They provoked him to jealousy with strange gods, with abominations provoked they him to anger.

16. They provoked him to jealousy with strange gods: i. e. With their Idolatry they

they made him Jealous, or, very angry, *Exod. 20. 5. chap. 34. 14.* This the *Israelites* frequently did, *Psal. 78. 58. 1 King. 14. 22.*

17. They sacrificed unto devils, not to God; to gods whom they knew not, to new gods that came newly up, whom your fathers feared not.

17. They sacrificed unto devils: Whatever pretext they might have for their Idolatry when they sacrificed they did it

unto Devils, the wasters and destroyers of Mankind, and not unto God their Saviour, *2 Chron. 11. 15.* They sacrificed their sons and daughters unto devils: and shed innocent blood, even the blood of their sons and of their daughters, whom they sacrificed unto the Idols of Canaan, *Psal. 106. 37, 38.* And the Gentiles also in their Sacrifices to Idols sacrificed to Devils, and when they did partake of those Sacrifices, they did communicate with Devils, *1 Cor. 10. 20, 21.* Whom they knew not: Or, Who knew not them; as the words may be rendred. They had received no Benefits by them as they had from the Lord, the God of *Israel*, *Hos. 13. 15.*

18. Of the Rock that begat thee thou art unmindfull, and hast forgotten God that formed thee.

19. And when the LORD saw it, he abhorred them, because of the provoking of his sons, and of his daughters.

19. Because of the provoking of his sons, and of his daughters: That is, because his Children (called here

his Sons and Daughters) had provoked him, or stirred up his Anger, to which sense the *Vulgar* and the *Chaldees* render the words: Daughters are here expressly named because the Women were notoriously guilty of provoking God by their Idolatry. Thus we read, *The women knead their dough to make cakes to the queen of heaven, and to pour out drink-offerings unto other gods, that they may provoke me to anger, Jer. 7. 18.* And again, *The Women burn incense to other gods, Jer. 44. 15.* And the women sat weeping for *Tammuz*, *Ezek. 8. 14.*

20. And he said, I will bide my face from them, I will see what

20. I will see what their end shall be: I will discover by this course

their end shall be: for they are a very froward generation, children in whom is no faith.

for their provocations. To this sense the words.

course what shall become of them, & what shall happen to them at the last, the *Greek* render the words.

21. *They have moved me to jealousy with that which is not God, they have provoked me to anger with their vanities: and I will move them to jealousy with those which are not a people, I will provoke them to anger with a foolish nation:*

21. *With that which is not God: i.e. With Idols presently afterward called Vanities, because they are nothing, 1 Cor. 8. 4. and consequently, are not able to help their Worshipers, 1 Sam.*

12. 21. 1 King. 16. 13.

I will move them to jealousy with those which are not a people, &c. The meaning is, that God would by a people that was not peculiar to him, as the *Israelites* were, provoke them to Jealousie: And this God fulfilled by delivering them to the *Assyrians, Chaldeans*, and their other Enemies, who were none of his People, and by rejecting them, and taking the *Gentiles* into his favour, and into the Church of Christ, *Rom. 11. 14.* And to this purpose the Apostle applies the words of the Prophet, *I will call them my people which were not my people, Rom. 9. 25.* This did greatly provoke the *Jews*, to see a foolish Nation taken into God's Church: For so the *Gentiles* were while they served Idols and divers Lusts, *Rom. 1. 21, 22.* Compare *Act. 11. 2, 3. 1 Thes. 2. 15, 16. Act. 22. 21, 22.*

22. *For a fire is kindled in my anger, and shall burn unto the lowest hell, and shall consume the earth with her increase and set on fire the foundations of the mountains.*

22. *A fire is kindled, &c.* This Verse gives an account, after a figurative manner, of the destruction of the Land, in

such words as seem to import the total consumption of it. *Hell* signifies the lower parts of the Earth, *Numb. 16. 30.* And what is rendred *Earth* may well be turned *Land*; for this is a description of the destruction that God would bring upon the Land of the *Israelites.* Compare *Isa. 1. 7. with 2 King. 25. 9.*

23. *I will*

23. *I will heap mischiefs upon them, I will spend mine arrows upon them.*

24. *They shall be burnt with hunger, and devoured with burning heat, and with bitter destruction: I will also send the teeth of beasts upon them, with the poison of serpents of the dust.*

24. *Burnt with hunger: i. e. Consumed (as the vulgar renders it) with hunger: For a Famine, like Fire, does wait and consume wherever it comes, Lam.*

4. 8, 9. *Burning heat, and with bitter destruction: i. e. Fiery and fierce Distempers, and mortal Diseases. Compare Habak. 3. 5. and Psal. 91. 6. Serpents of the dust: i. e. Serpents that creep upon and eat the Dust, Gen. 3. 14.*

25. *The sword without, and terror within shall destroy both the young man and the virgin, the suckling also with the man of gray hairs.*

25. *Terror: The dread of Death, or perhaps some malignant and pestilential Disease.*

26. *I said, I would scatter them into corners, I would make the remembrance of them to cease from among men:*

26, 27. *I said I would scatter them, &c. q. d. I would send them into some secret place, where they should be forgotten among Men: But I forbear to do that, lest their Enemies, who devour them, should impute their Destruction to*

27. *Were it not that I feared the wrath of the enemy, lest their adversaries should behave themselves strangely, and lest they should say, Our hand is high, and the LORD hath not done all this.*

their own Valour, and not to my righteous Judgment. It is to be noted, that fear is imputed to God after the manner of Men, who refrain from doing things from that Principle. Compare *Exod. 32. 12. and Numb. 14. 13.*

28. *For*

28. For they are a nation void of counsel, neither is there any understanding in them.

28. They: i.e. *Israelites*, and so it connects with v. 26.

29. O that they were wise, that they understood this, that they would consider their latter end!

29. O that they were wise, &c. i.e. O that they had the Wisdom to lay to

heart, and consider the sad Effects which will follow upon their wicked Lives.

30. How should one chase a thousand, and two put ten thousand to flight, except their Rock had sold them, and the LORD had shut them up?

30. How should, &c. That is, if God were on their side, a very small Number would be strong enough to vanquish the greatest

Force of their Enemies, who are destitute of his Favour and Assistance.

31. For their rock is not as our rock, even our enemies themselves being judges.

31. For their rock, &c. For the Heathens who worship Idols, have not force

enough to stand out against the Power of the God of *Israel*: And have been forced to acknowledge no less: See *Exod.* 14. 25. *Numb.* 23. 22. *1 Sam.* 4. 8. *Jer.* 40. 3. *Dan.* 3. 29. 4. 37. 6. 27.

32. For their vine is of the vine of Sodom, and of the fields of Gomorrah: their grapes are grapes of gall, their clusters are bitter.

32. Their vine, &c. This verse connects with Verse 26, and contains the reason why God entertained

those severe Thoughts against the *Israelites*, viz. Because, though they were as a choice Vine planted by him, yet they had degenerated like *Sodom* and *Gomorrah*. Compare *Isa.* 1. 10. and *ch.* 5. v. 1, &c. with the Words that follow here; where their Wine, or Fruits of this Vineyard, which God had planted, is compared to the Poison of Dragons, &c.

33. Their

33. *Their wine is the poison of dragons, and the cruel venom of asps.*

34. *Is not this laid up in store with me, and sealed up among my treasures?*

withal (though they flatter themselves in their present Impunity) reserved for them, and kept in store for them against the time, when their Iniquities shall be full and call for it? Compare *Prov. 1. 31.* and *Job 14. 17.*

35. *To me belongeth vengeance, and recompence, their foot shall slide in due time: for the day of their calamity is at hand, and the things that shall come upon them make haste.*

34. *Is not this, &c.* That is, is not this Vengeance which I now threaten them

35. *Their foot shall slide:* i.e. They shall be ready to fall. *At hand:* i.e. It will soon follow, and tread upon the Heels of their Iniquity.

36. *For the LORD shall judge his people, and repent himself for his servants; When he seeth that their power is gone, and there is none shut up, or left.*

from the following Words, speaking Comfort to the *Israelites*, and Destruction to their Enemies. *Judge his people:* i.e. Plead their Cause. Compare diligently with this Place, *Psal. 135. 14.* *None shut up, or left:* Or, *Nothing shut up or left:* i.e. When they are destitute of all things, and have nothing reserved, or remaining. Compare *1 King. 14. 10.* and *ch. 21. 21.* and especially *2 King. 14. 26.*

36. *For: Or, Nevertheless:* As this Hebrew Particle is rendered, *Isa. 9. 1.* For here begins a new Argument, as appears

37. *And he shall say, Where are their gods, their rock in whom they trusted,*

37. *He shall say,* i.e. God shall say to the *Israelites*. Compare *Judg. 10. 14.*

38. *Which*

38. Which did eat the fat of their sacrifices, and drank the wine of their drink-offerings? let them rise up and help you, and be your protection.

38. Which did eat, &c. i. e. In whole service to many Sacrifices were consumed.

39. See now that I, even I am he, and there is no god with me: I kill, and I make alive; I wound and I heal: neither is there any that can deliver out of my hand.

40. For I lift up my hand to heaven, and say, I live for ever.

40. I lift, &c. i. e. I swear, which God is said to do here after the manner of Men, who did it by lifting up their Hands.

41. If I whet my glittering sword, and mine hand take hold on judgment; I will render vengeance to mine enemies, and will reward them that hate me.

41. If I whet, &c. viz. I swear that if I whet, &c.

42. I will make mine arrows drunk with blood (and my sword shall devour flesh) and that with the blood of the slain, and of the captives from the beginning of revenges upon the enemy.

42. Drunk with blood: This is a figurative Expression implying the abundance of Blood that should be shed. From the beginning, &c. i. e. from such time as I shall begin to take vengeance, &c.

43. Rejoice, O ye nations with his people: for he will avenge the blood of his servants, and will render vengeance to his adversaries, and will be merciful unto his land, and to his people.

43. Rejoice. O ye nations with his people: Or, Rejoice ye nations (or, Gentiles) his people. Compare Rom. 15. 10.

44. And

44. *And Moses came and spake all the words of this song in the ears of the people, he and Hoshea the son of Nun.*

44. *He and Hoshea, or, Joshua: Joshua who succeeded Moses, joined with him now in speaking the*

words of this Song, and it is probable that for the future the care of teaching it belonged to him. Compare chap. 31. 22, 23.

45. *And Moses made an end of speaking all these words to all Israel.*

46. *And he said unto them, Set your hearts unto all the words which I testify among you this day; which ye shall command your children to observe to do, all the words of this law.*

46. *Set your hearts:* That is, attend diligently, and consider well, and do not barely content your selves with the knowledge of these things.

Compare Ezek 40. 4.

47. *For it is not a vain thing for you, because it is your life; and through this thing you shall prolong your days in the land, whither ye go over Jordan to possess it.*

47. *For it is not a vain thing, &c.* It is no unprofitable thing, but that upon which your happiness depends. Compare Rom. 10. 5.

48. *And the LORD spake unto Moses that self same day, saying,*

49. *Get thee up into this mountain Abarim, unto mount Nebo, which is in the land of Moab, that is over against Jericho; and behold the land of Canaan which I give unto the children of Israel for a possession.*

50. *And die in the mount whither thou goest up, and be gathered unto thy people; as Aaron thy brother died in mount Hor, and was gathered unto his people.*

50. *Die in the mount:* Not presently, but after thou hast blessed the children of Israel, Chap. 33. 1.

51. *Be-*

51. Because ye trespassed against me among the children of Israel, at the waters of Meribah-kadesh, in the wilderness of Zin; because ye sanctified me not in the midst of the children of Israel.

51. Because ye trespassed: Of the in of Moses, to which these words refer: See the Note on Numb. 20. 12.

52. Yet thou shalt see the land before thee, but thou shalt not go thither unto the land which I give the children of Israel.

CHAP. XXXIII.

The ARGUMENT.

The glorious Majesty of God. The Blessing of the tribes of Israel. None like to God. The great privilege of the Israelites.

1. **A**ND this is the blessing wherewith Moses the man of God blessed the children of Israel before his death.

1 Sam. 9. 6. And the Title to the ninetieth Psalm. *Blessed: i.e. He did pronounce and predict the following Blessings upon the several Tribes of Israel, and pray to God to bestow them. Compare v. 6, 7.*

2. And he said the LORD came from Sinai, and rose up from Seir unto them; he shined forth from mount Paran, and he came with ten thousands of Saints: from his right hand went a fiery law for them.

1. **T**HE man of God: That is, the Prophet of the LORD, as the Chaldee renders it: See

the LORD, as the Chaldee renders it: See

2. And he said, the LORD came from Sinai, &c. Before he proceeds to bless the several Tribes, he premises an Account of God's special Favour to the whole Body of the People. The LORD came from Sinai: i.e. He revealed himself (as the Chaldee well explains this Place) from

from *Sinai*, where he gave his Law, and revealed his Will and Pleasure to them. *Rose up*: It is to be considered, that what we render *rose up*, is in the Hebrew expressed by a word, which peculiarly signifies such a rising up, as that of the Sun in the Morning: And is the same word which is used, where it is said, *Unto you that fear my name shall the sun of righteousness arise*: Malach. 4. 2. It might have been rendered *appeared* (as it is by the *vulgar*) and signifies a splendid or glorious Appearance. Compare *Hab.* 3. 3, 4. *From Seir*: That is *Idumæa*, by which the *Israelites* passed: The meaning is, that as God revealed himself from *Sinai*, when he gave them his Law: So he did after that as they passed on by *Seir* and *Paran*, give them evident Proofs of his Presence with them, and special Providence over them. *Mount Paran*: *Paran* is the Name of a Wilderness, by which the *Israelites* passed: Deut. 1. 1. This Mount either denotes some particular Mountain so called, or intimates the Mountainous part of that Wilderness. *He came with ten thousands of Saints*: That is, when God revealed himself from *Sinai*, and gave his Law, he was attended with a great Number of *holy Angels*. *The chariots of God are twenty thousand, even thousands of Angels, the LORD is among them as in Sinai*: Psal. 68. 17. Compare *Dan.* 7. 10. *Rev.* 5. 11. Well might *Stephen* say, that the Law was received by the *disposition of Angels*: Acts 7. 53. and *St. Paul*, that it was *ordained by Angels in the hand of a Mediator*: Gal. 3. 19. It is elsewhere called, the word spoken by *Angels*: Heb. 2. 2. *From his right hand went a fiery Law*: i. e. He gave (as Men do when with their Right-hands they deliver their Gifts) a *fiery Law*. The Law given at Mount *Sinai*, is called a *fiery Law*; because God spake the Words thereof out of the midst of the fire: Deut. 5. 22. Compare *Exod.* 19. 18. as also *Psal.* 104. 4. with *Gal.* 3. 19.

3. *Yea, he loved the people; all his saints are in thy hand: and they sat down at thy feet; every one shall receive of thy words.*

3. *The people: i. e. all the Tribes of Israel. All his saints are in thy hand: He hath a special care of the Israelites (that Holy Nation, Exod. 19. 6.) who sat at his*

his Feet (compare *Luk. 10. 39. Act. 22. 3.*) and promised Subjection and Obedience to him, *Exod. 24.*

4. *Moses commanded us a law : even the inheritance of the congregation of Jacob.*

4. *Inheritance : A possession of great value, and such an one as was to descend to their Posterity. Thy testimonies have I taken as an Heritage for ever for they are the rejoicing of my heart, Psal. 119. 111.*

5. *And he was king in Jeshurun, when the heads of the people and the tribes of Israel were gathered together.*

5. *He was king : i. e. Moses was a Prince or Governour, he gave Laws, and ruled the People.*

6. *Let Reuben live and not die, and let not his men be few.*

6. *Let Reuben live, &c. q. d. Though Reuben have lost his*

Birth-right for his Incest, and thereupon fell into his Father's displeasure (*Gen. 49. 4.*) and some of his Sons were guilty of Rebellion (*Numb. 16. 1.*) yet let not his Posterity cease to be a distinct and prosperous Tribe: And whereas they have engaged upon receiving their Inheritance on this side *Jordan* to leave their Wives and Children there, and to expose themselves to the hazard of War with their Brethren (*Numb. 32. 26, 27.*) let none of them that stay behind, or pass over *Jordan* perish, but let their intire number be preserved.

7. *And this is the blessing of Judah : and he said, Hear, LORD, the voice of Judah, and bring him unto his people: let his hands be sufficient for him, and be thou an help to him from his enemies.*

7. *Hear, LORD, the voice of Judah, &c. Whereas Judah's Hand is to be in the Neck of his Enemies (*Gen. 49. 8.*) and he is to be the first that*

is to fight against the *Canaanites* after the death of *Joshua*, (*Judg. 1. 1.*) and will consequently be exposed to danger in his Expeditions, Hear his voice, O Lord, when in his distress he shall call upon thee, and bring him safely back from the Wars to his own People. Strengthen his hands,

O Lord,

O Lord, and save him from his Enemies. It hath been thought that *Simeon* is here included, though he be not expressed. And that may the more reasonably be supposed, because not onely *Simeon's* Inheritance, was within the Inheritance of *Judah*, (Josh. 19. 1.) but he was also joined with *Judah* in those Wars against the *Canaanites*, in which the Divine Aid is implored for *Judah* here; in those Words, *Hear, Lord*: which words import the reason of *Simeon's* Name. Compare *Gen.* 29. 33.

8. And of *Levi* he said, Let thy *Thummim* and thy *Urim* be with thy holy one, whom thou didst prove at *Massah*, and with whom thou didst strive at the waters of *Meribah*;

8. Let thy *Thummim* and thy *Urim* be with thy holy one: The *Urim* and the *Thummim* were placed in the Breastplate, and this Breastplate was appropri-

ate to *Aaron*, and to the succeeding High-Priests, the Sons of *Aaron*, (*Exod.* 28. 30.) and the meaning of these words is, *q. d.* Let the great Dignity of the High-Priesthood continue in the Posterity of *Aaron*; who was of this Tribe of *Levi*, and dignified with this separate and holy Office. Whom thou didst prove at *Massah*: viz. Whom thou hast sufficiently tried and proved. *Massah* signifies Trial or Proof, and is not a proper Name; And the words may be tendered, Whom in proving thou didst prove: And this Sense is confirmed by the *Greek*, *Vulgar Latin*, and *Chaldee*, and *Syriac*; and the *Hebrew* Text narrowly considered, gives great ground to prefer this Sense; Because the Particle here which we have translated *at*, signifies *in*, and is not the same which we translate *at*, in the following Words. Thou didst strive: i. e. Whom thou didst punish or chastise, as that *Hebrew* word does signify, (*Isa.* 49. 25; *Jer.* 2. 9.) but not deprive of the Dignity of the Priesthood. At the waters of *Meribah*: See *Numb.* 20. 13.

9. Who said unto his father and to his mother, I have not seen him, neither did he acknowledge his brethren, nor knew his own children: for they have observed thy word, and kept thy covenant.

9. Who said, &c. Which Tribe of *Levi* in that general Defection, (*Exod.* 32.) did upon God's Command, without
O o all

all respect of persons, or favour to their nearest Relation, slay those who had been guilty of Idolatry, (v. 28, 29.) They have observed, &c. Compare *Mal.* 2. 5, 6. and *Psal.* 99. 7.

10. They shall teach Jacob thy judgments, and Israel thy law: they shall put incense before thee, and whole burnt sacrifices upon thine altar.

10. They shall teach, &c. That is, the Priests, the Levites. Compare *Ezek.* 44. 23, 24. *Levit.* 10. 11.

11. Bless, LORD, his substance, and accept the work of his hands: smite through the loins of them that rise against him, and of them that hate him, that they rise not again.

11. His substance: That is, his Store. Compare *Deut.* 8. 18. He had no Inheritance, but yet had his Provisions allotted him by God.

12. And of Benjamin he said, The beloved of the LORD shall dwell in safety by him; and the LORD shall cover him all the day long, and he shall dwell between his shoulders.

12. The beloved of the LORD shall dwell in safety by him: i.e. Benjamin favoured of God, shall have his Inheritance in a safe place: viz. about Jerusalem the Holy City, and the Temple, or Place of God's special Residence among the Israelites. Compare *Josh.* 18. 11, 28. He shall dwell between his shoulders: i.e. His Temple shall be situated in his land, as the Chaldee renders the last Words. Compare *Numb.* 34. 11. and *Josh.* 15. 10.

13. And of Joseph he said, Blessed of the LORD be his land, for the precious things of heaven, for the dew, and for the deep that coucheth beneath.

13. For the deep, &c. i.e. for the Springs in the lower Parts of the Land.

14. And for the precious fruits brought forth by the sun, and for the precious things put forth by the moon,

14. Brought forth: Or, ripened. By the Moon. Or, Monthly.

15. And

15. *And for the chief things of the ancient mountains, and for the precious things of the lasting hills,*

15. *Lasting hills:* See the Note on Gen. 49. 26.

16. *And for the precious things of the earth, and fulness thereof, and for the good will of him that dwelt in the Bush: let the blessing come upon the head of Joseph, and upon the top of the head of him that was separated from his brethren.*

16. *Of him that dwelt in the bush:* That is, Of God who appeared in the Bush to Moses, Exod. 3. 2.

17. *His glory is like the firstling of his bullock, and his horns are like the horns of unicorns: with them he shall push the people together, to the ends of the earth: and they are the ten thousands of Ephraim, and they are the thousands of Manasseh.*

17. *Like the firstling of his bullock:* viz. for Strength and Power: See Ps. 68. 9. *The ten thousands,* &c. Gen. 48. 19.

18. *And of Zebulun, he said, Rejoice, Zebulun in thy going out; and Issachar in thy tents.*

18. *Rejoice, Zebulun,* &c. See the Notes on Gen. 49. v. 13. and v. 15.

19. *They shall call the people unto the mountain, there they shall offer sacrifices of righteousness: for they shall suck of the abundance of the seas, and of treasures hid in the sand.*

19. *Unto the mountain:* viz. Of God's House, as appears from the following words. Compare Isa. 2. 2, 3. *Sacrifices of righteousness:* i. e.

Sacrifices of Praise and Thanksgiving for the abundance of all things. Compare Ps. 4. 5. with Psal. 50. 14. and 51. 19. *They shall suck:* i. e. They shall by their Traffick and Merchandise, get great Riches, which is expressed by the abundance of the Seas, and treasures hid in the Sand: Because their Wealth came to them from the Seas into their Ports, or Sea-shoars.

20. And of Gad he said, Blessed be he that enlargeth Gad: he dwelleth as a lion, and teareth the arm with the crown of the head.

See the Note on Gen. 49. 19. *As a lion, and teareth*, &c. These words speak his great Courage and Conquest over the Power of his Enemies: Of both which see 1 Chron. 12. 8. and 1 Chron. 5. 8. with v. 19, 20, 21, 22.

21. And he provided the first part for himself, because there, in a portion of the law-giver was he seated; and he came with the heads of the people, he executed the Justice of the LORD, and his judgments with Israel.

which Moses the Lawgiver sat upon, and which he divided, Numb. 32. 33. *Seated*: Heb. *Cieled* or *hid*. They were protected in fenced Cities which they built for the security for their Wives and Children, Numb. 32. 34, 35, 36. *And he came*, &c. That is, after he had made provision for the safety of his Family and Cattel he accompanied the Leaders and Captains of the People, and assisted them in conquering the Land, and destroying the Inhabitants who were justly by God devoted to destruction, Josh. 1. 14.

22. And of Dan he said, Dan is a lion's whelp: he shall leap from Bashan.

Dan is nimble and ready for Prey like a young Lion from Bashan, (a place of Flocks and Cattel) that skips at the Lambs or other prey.

23. And of Nephthali he said, O Nephthali, satisfied with favour, and full with the blessing of the LORD: possess thou the west and the south.

20. That enlargeth Gad: That is, who hath given him a large possession, and will deliver him out

21. He provided the first part for himself: That is, he chose his Inheritance with the first on this side Jordan, Numb. 32. 1. *Portion of the Lawgiver*: i. e. That

part of the Country

which he divided, Numb. 32. 33. *Seated*: Heb. *Cieled* or *hid*. They were protected in fenced Cities which they built for the security for their Wives and Children, Numb. 32. 34, 35, 36. *And he came*, &c. That is, after he had made provision for the safety of his Family and Cattel he accompanied the Leaders and Captains of the People, and assisted them in conquering the Land, and destroying the Inhabitants who were justly by God devoted to destruction, Josh. 1. 14.

22. Dan is a lion's whelp: he shall leap from Bashan: i. e. Dan is nimble and

ready for Prey like a young Lion from Bashan, (a place of Flocks and Cattel) that skips at the Lambs or other prey.

23. Possess thou the west and the south: His Tribe lay North and East; but yet he was so situated, that by Zebulun, who lay next

next him, and upon the Coast of the great Sea, he could easily be possessed of the Commodities of the Sea, which we here translate *West*: Again, lying upon the River Jordan (Josh. 19. 33.) he had the advantage of enjoying those Commodities which came down that River from the Southern parts of the Land.

24. And of Asher he said, Let Asher be blessed with children; let him be acceptable to his brethren, and let him dip his foot in oil.

24. Dip his foot in oil: i. e. He shall have plenty of Oyl. Compare Job 29. 6. and Gen. 49. 20.

25. Thy shoes shall be iron and brass; and as thy days, so shall thy strength be.

25. Thy shoes shall be iron, &c. Or, under thy feet shall be iron: Compare Dent.

8. 9. As thy days, so shall thy strength be: i. e. Thy strength shall bear proportion to thy days. That shall be great, and they shall be many.

26. There is none like unto the God of Jesurun, who rideth upon the heaven in thy help, and in his excellency on the skie.

26. Who rideth upon the heaven in thy help: i. e. He does dispose the Heavens above for thy aid and

assistance, which he affords thee readily: From the Clouds he sends Thunder and Lightning, Hail and Tempest to the discomfiting his People's Enemies. Thus had God done, Exod. 9. 23. and thus did he do afterward, Josh. 10. 10, 11. Compare Psal. 18. 9, 10. In his excellency, &c. See Psal. 68. 33, 34.

27. The eternal God is thy refuge, and underneath are the everlasting arms: and he shall thrust out the enemy from before thee, and shall say, Destroy them.

28. Israel then shall dwell in safety alone: the fountain of Jacob shall be upon a land of corn and wine, also his heavens shall drop down dew.

28. The fountain of Jacob: i. e. Jacob's Posterity that came from him, as from a Fountain, which is here put for

the Streams, as in Psal. 104. 10. Compare Psal. 68. 26, and Isai. 48. 1.

29. Happy

29. Happy art thou, O Israel: who is like unto thee, O people saved by the LORD, the shield of thy help, and who is the sword of thy excellency! and thine enemies shall be found liars unto thee, and thou shalt tread upon their high places:

29. The sword of thy excellency: i. e. It is not thy own Sword hath gotten thee the Victory, and thy Renown, but God's Assistance. Thine enemies, &c. Such shall be thy Conquests and Suc-

cess over the Power (called here *the high places*) of thine Enemies, that they who are such shall yet not own their Enmity, but at least yield a feigned subjection to thee. Compare *Deut.* 32. 13. *Psal.* 44. 18. and 66. 3.

C H A P. XXXIV.

THE ARGUMENT.

Moses goeth up unto Mount Nebo, and takes a view of the Land from thence. He dieth there. Of his Burial and Age, and the time which the People mourned for him. Joshua succeeds him. Moses commended.

1. **A**ND Moses went up from the plains of Moab, unto the mountain of Nebo, to the top of Pisgah, that is over against Jericho: and the LORD shewed him all the land of Gilead unto Dan.

Northern Border of the Land of Canaan, Josh. 19. 47. Judg. 18. 29.

2. And all Naphtali, and the land of Ephraim, and Manasseh, and all the land of Judah, unto the utmost sea,

1. **A**LL the land of Gilead unto Dan: i. e. The Land of Gilead on this side Jordan, unto a place called afterwards Dan in the

2. Utmost sea: That is, the Mediterranean-sea, the Western Border of the Land. See *Deut.* 11.

24.

3. And

3. And the south, and the plain of the valley of Jericho, the city of palm-trees, unto Zoar.

4. And the LORD said unto him, This is the land which I swore unto Abraham, unto Isaac, and unto Jacob, saying, I will give it unto thy seed: I have caused thee to see it with thine eyes, but thou shalt not go over thither.

5. So Moses the servant of the LORD died there in the land of Moab, according to the word of the LORD.

5. According to the word, &c. That is, as God had foretold he should.

6. And he buried him in a valley in the land of Moab, over against Beth-Pear: but no man knoweth of his sepulchre unto this day.

6. He buried him: That is, the Lord buried him, by the Ministry of Angels, or at least, without

imploving any of the Israelites therein. Compare Gen. 7. 16. No man knoweth of his sepulchre, &c. That there might be no occasion of Idolatry or Superstition given to the Israelites.

7. And Moses was an hundred and twenty years old when he died: his eye was not dim, nor his natural force abated.

8. And the children of Israel wept for Moses in the plains of Moab thirty days: so the days of weeping and mourning for Moses were ended.

8. Thirty days: Compare Numb. 20. 29.

9. And Joshua the son of Nun was full of the spirit of wisdom; for Moses had laid his hands upon him: and the children of Israel hearkened unto him, and did as the LORD commanded Moses.

9. Wisdom: This is here mentioned as that which is very necessary in a Governour of others. Compare 1 King. 3. 9. For Moses had laid his hands upon him: The

laying of the Hands of Moses is not brought in as a cause, but as a sign of Joshua's Wisdom: For Moses laid his Hands

Hands on him by God's direction, and to make it known that he was the person appointed and fitted by God for the Employment he was called to. *Take thee Joshua, the son of Nun, a man in whom is the spirit, and lay thine hands upon him, Numb. 27. 18.*

10. *And there arose not a prophet since in Israel like unto Moses, whom the LORD knew face to face.* 10. *There arose not a prophet, &c. See Numb. 12. 8.*

11. *In all the signs and the wonders which the LORD sent him to do in the land of Egypt, to Pharaoh, and to all his servants, and to all his land,*

12. *And in all that mighty hand, and in all the great terror which Moses shewed in the sight of all Israel.*

F I N I S.

